LUTHER'S

Small Catechism

DEVELOPED AND EXPLAINED

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General Synod Edition

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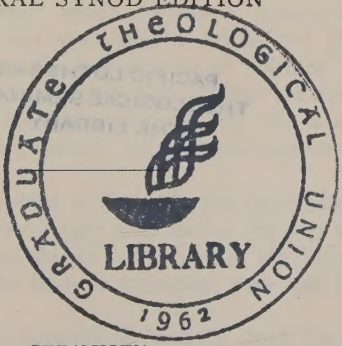

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PREFACE

THE very form of a Catechism implies that questions are to be asked by the instructor and answers given by the pupil, that there is to be committing to memory and reciting of that which is so committed. Luther, in his preface to the Catechism, strongly insists on the necessity of using precisely the same form of words and going over them again and again until they are both well committed to memory and well understood.

It is to be feared, from the frequent expression "Catechetical Lectures," that strict and proper catechisation has been somewhat and in some places supplanted by "lectures," which become a pouring-in process, in which the instructor is active and the pupil passive. Thus the real interest of teaching is lost, and the result is unsatisfactory, whether we consider the heads or the hearts of the pupils. He is no Catechist who merely *lectures* on the topics presented by the Catechism.

The object of teaching is learning; and the process is double, teacher and taught each having his part to do, and neither being able to do the part of the other. When, therefore, the latter is attempted, there can be only failure.

The following development of Luther's Small Catechism supplies what is necessary for the catechumen;

1958

but it is necessary that the Catechist study the subjects far more broadly and deeply than they can be set forth in a manual intended especially for the young. Whilst the Catechumen ordinarily should be expected and required to commit and recite the answers to the questions, the Catechist should fortify himself with explanations, illustrations and proofs drawn from every possible quarter, and thereby enrich and enforce the teachings of the book.

After criticisms from all parts of the Church, and repeated revisions and efforts at improvement on their part, the Committee offer their work to the Church with no little confidence of its being at least a close approach to that which has long been needed. By unanimous vote of the General Synod at Canton, O., it is now published for use in the churches, that its value may be tested by practical experience. Any criticisms that may arise from practical use, looking to the best adaptation of the work to the Church's needs, will be welcomed by the Committee, which still exists with authority to report whenever they have any suggestions justifying changes.

The translation of Luther's Catechism proposed by the joint committee, approved and ordered by the General Synod to be printed in all editions of the Catechism, is used in this edition.

May He who is The Truth be made known and honored by this book.

THE COMMITTEE.

LUTHER'S SMALL CATECHISM

PART I.

THE TEN COMMANDMENTS.

In the plain form in which the head of the family should teach them to his household.

I AM THE LORD THY GOD.

The First Commandment.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

What is meant by this?

Answer. We should fear, love and trust in God above all things.

The Second Commandment.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

What is meant by this?

Answer. We should fear and love God, and not curse, swear, conjure, lie, or deceive by his name, but call upon his name in every time of need, and worship him with prayer, praise and thanksgiving.

The Third Commandment.

Remember the sabbath day to keep it holy.

Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

What is meant by this?

Answer. We should fear and love God, and not despise preaching and his Word, but deem it holy and gladly hear and learn it.

The Fourth Commandment.

Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

What is meant by this?

Answer. We should fear and love God, and not despise our parents and superiors, nor provoke them to anger, but honor, serve, obey, love and esteem them.

The Fifth Commandment.

Thou shalt not kill.

What is meant by this?

Answer. We should fear and love God, and not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

The Sixth Commandment.

Thou shalt not commit adultery.

What is meant by this?

Answer. We should fear and love God, and live chaste and pure in words and deeds, and husband and wife each love and honor the other.

The Seventh Comandment.

Thou shalt not steal.

What is meant by this?

Answer. We should fear and love God, and not take our neighbor's money or property, nor get it by false wares or false dealing, but help him to improve and protect his property and living.

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbor.

What is meant by this?

Answer. We should fear and love God, and not falsely belie, betray, backbite nor slander our neighbor, but excuse him, speak well of him, and put the best construction on all he does.

The Ninth Commandment.

Thou shalt not covet thy neighbor's house.

What is meant by this?

Answer. We should fear and love God, and not craftily seek to gain our neighbor's inheritance or home, nor to get it by a show of right, but help and serve him in keeping it.

The Tenth Commandment.

Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his cattle, nor anything that is his.

What is meant by this?

Answer. We should fear and love God, and not estrange, force or entice away from our neighbor his wife, servants or cattle, but urge them to stay and do their duty.

What does God say of all these commandments?

Answer. He says: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that

hate me; and shewing mercy unto thousands of them that love me and keep my commandments.

What is meant by this?

Answer. God threatens to punish all who transgress these commandments, therefore we should fear his wrath, and do nothing against such commandments. But he promises grace and every blessing to all who keep these commandments; therefore, we should love and trust in him, and gladly do according to his commandments.

PART II.

THE CREED.

In the plain form in which the head of the family should teach it to his household.

The First Article.

Of Creation.

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this?

Answer. I believe that God has made me, together with all creatures; that he has given and still preserves to me my body and soul, eyes, ears, and all my members, my reason and all my senses; also clothing and shoes, meat and drink, house and home, wife and child, land, cattle and all my goods; that he richly and daily provides me with all that I need for this body and life, protects me against all danger, and guards and keeps me from all evil; and all this, purely out of fatherly, divine mercy, without any merit or worthiness in me; for all which I am in duty bound to thank and praise, to serve and obey him. This is most certainly true.

The Second Article.

Of Redemption.

And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary;

suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

What is meant by this?

Answer. I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with his holy, precious blood, and with his innocent sufferings and death; in order that I might be his own, live under him in his kingdom, and serve him in everlasting righteousness, innocence and blessedness, even as he is risen from the dead, lives and reigns to all eternity. This is most certainly true.

The Third Article.

Of Sanctification.

I believe in the Holy Ghost; the holy Christian Church; the communion of saints; the forgiveness of sins; the Resurrection of the body; and the life everlasting. Amen.

What is meant by this?

Answer. I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to him; but the Holy Ghost has called me by the Gospel, enlightened me with his gifts, and sanctified and preserved me in the true faith; even as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith; in which Christian Church he daily and richly forgives me and all believers all our sins, and at the last day will raise up me and all the dead, and will grant me and all believers in Christ everlasting life. This is most certainly true.

PART III.

THE LORD'S PRAYER.

In the plain form in which the head of the family should teach it to his household.

Our Father who art in heaven.

What is meant by this?

Answer. God would hereby tenderly invite us to believe that he is truly our Father, and we are truly his children, so that we may ask of him with all cheerfulness and confidence, as dear children ask of their dear father.

The First Petition.

Hallowed be Thy name.

What is meant by this?

Answer. The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also among us.

How is this done?

Answer. When the word of God is taught in its truth and purity, and we, as the children of God, lead holy lives, in accordance with it; this grant us, dear Father in heaven! But he that teaches and lives otherwise than the word of God teaches, profanes the name of God among us; from this preserve us, Heavenly Father!

The Second Petition.

Thy kingdom come.

What is meant by this?

Answer. The kingdom of God comes indeed of itself, without our prayer, but we pray in this petition that it may come also to us.

How is this done?

Answer. When our Heavenly Father gives us his Holy Spirit, so that by his grace we believe his holy word, and live godly here in time, and in heaven forever.

The Third Petition.

Thy will be done on earth, as it is in heaven.

What is meant by this?

Answer. The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done also among us.

How is this done?

Answer. When God defeats and hinders every evil counsel and purpose, which would not let us hallow God's name nor let his kingdom come, such as the will of the devil, the world, and our own flesh; but strengthens and keeps us steadfast in his word and in faith unto our end. This is his gracious and good will.

The Fourth Petition.

Give us this day our daily bread.

What is meant by this?

Answer. God gives daily bread indeed without our prayer even to all the wicked; but we pray in this petition that he would lead us to acknowledge and receive our daily bread with thanksgiving.

What is meant by daily bread?

Answer. All that belongs to the wants and support of the body, such as meat, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, order, honor, good friends, trusty neighbors and the like.

The Fifth Petition.

And forgive us our trespasses as we forgive those who trespass against us.

What is meant by this?

Answer. We pray in this petition that our Father in heaven would not look upon our sins, nor, on account of them, deny our prayer; for we are not worthy of

anything we ask, neither have we deserved it; but that he would grant us all through grace; for we sin much every day, and deserve nothing but punishment. And we on our part heartily forgive and readily do good to those who sin against us.

The Sixth Petition.

And lead us not into temptation.

What is meant by this?

Answer. God indeed tempts no one, but we pray in this petition that God would guard and keep us, that the devil, the world and our flesh may not deceive us, nor lead us into misbelief, despair and other shameful sin and vice; and, though we be thus tempted, that we may still in the end overcome, and hold the victory.

The Seventh Petition.

But deliver us from evil.

What is meant by this?

Answer. We pray in this petition, as the sum of all, that our Father in heaven would deliver us from all manner of evil—in body and soul, property and honor—and at last, when the hour of death shall come, grant us a blessed end, and graciously take us from this vale of sorrow to himself in heaven.

[For thine is the kingdom and the power and the glory for ever and ever.]

Amen.

What is meant by this?

Answer. That I should be sure that these petitions are acceptable to our Father in heaven, and are heard by him; for he himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, Yea, Yea; it shall be so.

PART IV.

THE SACRAMENT OF HOLY BAPTISM.

In the plain form in which the head of the family should teach it to his household.

I. What is Baptism?

Answer. Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word.

What is the word of God?

Answer. That which Christ our Lord says in the last chapter of Matthew: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

II. What benefits does Baptism confer?

Answer. It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe what the words and promises of God declare.

Which are those words and promises of God?

Answer. Those which Christ our Lord says in the last chapter of Mark: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

III. How can water do such great things?

Answer. It is not water indeed that does it, but the word of God, which is in and with the water, and faith which trusts this word of God in the water. For without the word of God, the water is simply water, and no baptism. But with the word of God, it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost; as St. Paul says, Titus iii. 5-8: "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying."

IV. What does such baptizing with water signify?

Answer. It signifies that the old Adam in us should, by daily sorrow and repentance, be drowned and die, with all sins and evil lusts; and again a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

Where is this written?

Answer. St. Paul says, Rom. vi. 4: "We are buried with Christ by baptism into death; that like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

PART V.

THE SACRAMENT OF THE ALTAR.

In the plain form in which the head of the family should teach it to his household.

What is the Sacrament of the Altar?

Answer. It is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ himself for us Christians to eat and to drink.

Where is this written?

Answer. The holy Evangelists, Matthew, Mark, and Luke, together with St. Paul, write thus:

"Our Lord Jesus Christ, in the night in which he was betrayed, took bread; and when he had given thanks, he brake it and gave it to his disciples, saying, Take, eat; this is my body, which is given for you; this do in remembrance of me.

"After the same manner, also, when he had supped, he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of it; this cup is the New Testament in my blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of me."

Of what is such eating and drinking?

Answer. It is shown us by these words: "Given and shed for you, for the remission of sins;" namely, that in the sacrament forgiveness of sins, life and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

How can bodily eating and drinking do such great things?

Answer. It is not the eating and drinking, indeed, that does it, but the words which stand here: "Given and shed for you, for the remission of sins." These words, together with the bodily eating and drinking, are the chief thing in the sacrament; and he that believes these words has what they say and mean, namely, the forgiveness of sins.

Who then receives this sacrament worthily?

Answer. Fasting and bodily preparation are indeed a good outward discipline; but he is truly worthy and well prepared who has faith in these words: "Given and shed for you, for the remission of sins." But he who believes not these words, or doubts, is unworthy and unprepared; for the words, FOR YOU, require truly believing hearts.

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—*Deut.* vi. 6, 7.

INTRODUCTION.

1. What is the first doctrine of religion?

The doctrine concerning God is the first doctrine of religion.

2. Do you believe in God?

I believe in God.

3. How does God make Himself known to us?

God makes Himself known to us partly through His works, mainly through His word.

4. What is the word of God?

The Bible is the Word of God.

5. Through whom did God give the Bible?

The Old Testament was given through the prophets, and the New Testament through the evangelists and apostles.

6. How is their word the word of God?

Their word is the word of God because they were inspired by the Holy Spirit.

7. What is meant by the inspiration of the Holy Spirit?

By the inspiration of the Holy Spirit is meant that the writers of the Bible wrote as they were moved and guided by the Holy Spirit.

8. Into what two parts in the Bible divided?

The Bible is divided into the Old Testament and the New Testament.

9. How many books are in the Old Testament?

There are thirty-nine books in the Old Testament.

10. How many books are in the New Testament?

There are twenty-seven books in the New Testament.

11. How are the books of the Old Testament divided?

The books of the Old Testament are divided into:

(1) The five books of Moses, also called the Pentateuch; namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

(2) The other historical books; namely, Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah, and Esther.

(3) The poetical books; namely, Job, Psalms, Proverbs, Ecclesiastes or the Preacher, and the Song of Solomon.

(4) The prophetical books, which are divided into the major prophets; namely, Isaiah, Jeremiah (including Lamentations), Ezekiel, and Daniel; and the minor prophets; namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

12. How are the books of the New Testament divided?

The books of the New Testament are divided into:

(1) The historical books; namely, the four gospels, Matthew, Mark, Luke and John, and the Acts of the Apostles.

(2) The doctrinal books; namely, the fourteen epistles of St. Paul (Romans, 1st and 2d Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st and 2d Thessalonians, 1st and 2d Timothy, Titus, Philemon, and Hebrews), the seven general epistles (James, 1st and 2d Peter, 1st, 2d, and 3d epistles of John, and Jude).

(3) The prophetical book; namely, the Revelation of St. John.

13. How else is God's word divided?

God's word is divided into the law and the gospel.

14. What is meant by the law?

By the law is meant that which tells me what I ought to do and what I ought not to do.

15. What is meant by the gospel?

By the gospel is meant that which offers God's grace to me in Jesus Christ.

16. What is our Catechism?

Our Catechism is a short summary, in questions and answers, of what God's word teaches concerning faith and life.

17. What are the five principal parts of the Catechism?

The five principal parts of the Catechism are, the Ten Commandments, the Apostles' Creed, the Lord's Prayer, Baptism, and the Lord's Supper.

PART I.

THE TEN COMMANDMENTS.

18. How many kinds of law are given in the Old Testament?

Three kinds of law are given in the Old Testament, the civil, the ceremonial, and the moral law.

19. What is the civil law?

The civil law is that law which God gave to the Israelites for their government as a nation.

20. What is the ceremonial law?

The ceremonial law is that law which God gave to the Israelites for the regulation of their worship.

21. What is the moral law?

The moral law is that law which sets forth our duties to God and man, as briefly comprehended in the ten commandments.

22. Are these three kinds of law binding on all men?

No; the moral law alone is binding on all men.

23. Through whom did God give the ten commandments?

God gave the ten commandments through His servant Moses.

24. How were the ten commandments given?

The ten commandments were spoken by God from Mt. Sinai, and afterwards were written by Him on two tables of stone.

Ex. xx. 1: And God spake all these words, saying. Ex. xxiv. 12. Ex. xxxi. 18: And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God. Ex. xxxiv. 1, 28.

25. What duties do these tables teach?

The first table of the law teaches our duties toward God, and the second, our duties toward man.

26. What is our Saviour's explanation of the law?

Our Saviour says: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Matt. xxii. 36-40.

27. What does St. Paul say is the fulfilling of the law?

St. Paul says, Love is the fulfilling of the law. Rom. xiii. 10.

28. What is the introduction to the ten commandments?

The introduction to the ten commandments is: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Ex. xx. 2.

29. What does this introduction teach?

This introduction teaches that God, the only true and living God, declares His holy authority and His redeeming mercy, that we may keep His commandments not only from fear but also from love.

Is. xli. 10, xliv. 8, xlv. 5, 6, 21, 22, lii. 7; Jer. ix. 24; Ps. xcv. 6, 7.

30. What is the relation of this introduction to the commandments?

This introduction is the ground of obedience to all the commandments.

NOTE. For this reason the explanation of each of the commandments begins with "We should fear and love God and" etc.

THE FIRST TABLE.

THE FIRST COMMANDMENT.

31. What is the first commandment?

(I AM THE LORD THY GOD.)

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.

32. What is meant by the first commandment?

The first commandment means, We should fear, love, and trust in God above all things.

33. When do we fear God?

We fear God when we obey Him with filial reverence and dread His wrath against sin.

Deut. xiii. 4: Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. Matt. x. 28: And fear not them which kill

the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

34. When do we love God?

We love God when our chief delight is in God and the things of God and we seek to please Him only.

Ps. xviii. 1: I will love thee, O LORD, my strength. Ps. lxxiii. 25, 26: Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee. My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever.

35. On what does our love to God depend?

Our love to God depends on God's love to us.

1 John iv. 19: We love him, because he first loved us.

36. When do we trust in God?

We trust in God when we commit to Him all our interests for time and eternity, believing that He will make all things work together for good to them that love Him.

Prov. iii. 5: Trust in the LORD with all thine heart; and lean not unto thine own understanding. Ps. lvii. 1.

37. When do we fear, love and trust in God above all things?

We fear, love and trust in God above all things, when we give Him the first place in our hearts, lives and worship.

Matt. iv. 10: Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

38. What does the first commandment forbid?

The first commandment forbids idolatry.

39. What is idolatry?

Idolatry is (1) To worship any thing that is not God, as the sun, stars, images, and the like.

(2) To fear, love or trust in any person or thing more than in God.

Is. xlii. 8: I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images. Col. iii. 5: Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Matt. x. 37: He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. See 1 John ii. 15-17; Phil. iii. 18, 19; Ps. xlix. 6, 7; 1 Tim. vi. 17-19; Ps. xx. 7; Ps. xliv. 6; Isa. xlvii. 10; Ps. liii.; Isa. xxx. 1-3; Jer. xvii. 5-8.

THE SECOND COMMANDMENT.

40. What is the second commandment?

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

41. What is meant by the second commandment?

We should fear and love God and not curse, swear, conjure, lie or deceive by His name; but call upon His name in every time of need, and worship Him with prayer, praise and thanksgiving.

42. What is meant by the name of God?

By the name of God is meant everything by which God makes Himself known to us:

(1) His names and titles.

Ex. vi. 3; Deut. xxviii. 58.

(2) His attributes.

Exod. xxxiv. 5-7.

(3) His word and His ordinances.

43. What is it to curse by the name of God?

To curse by the name of God is to call down, upon ourselves or others, judgments from God.

James iii. 8-10: But the tongue can no man tame; *it is* an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Rom. xii. 14.

44. What is it to swear by the name of God?

To swear by the name of God is to call upon God to witness the truth of what we say.

NOTE. Swearing is of two kinds—judicial oaths, or such as are demanded and administered by a proper officer; and voluntary oaths, or such as are not thus demanded and administered, but uttered from choice, habit, or passion.

45. What oaths are justifiable?

Judicial oaths are justifiable.

Deut. vi. 13: Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Deut. x. 20; Is. lxv. 16; Matt. xxvi. 63, 64.

46. What swearing is a violation of this commandment?

(1) Perjury or false witness.

Levit. xix. 12; Zech. viii. 16, 17 (Zech. v. 1-4).

(2) All profanity and thoughtless use of God's name.

(Some common thoughtless ways of this are the expressions "God knows," "As sure as God lives," "God is my witness," etc.)

James v. 12: But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

47. What is it to conjure?

To conjure is to try to discover by divination and magic what God has concealed from us.

Deut. xviii. 9-14, xxix. 29; 1 Sam. xxviii. 7-19; Dan. ii. 27-29; Acts xvi. 16, xix. 13-19.

48. What is it to lie and deceive by the name of God?

To lie and deceive by the name of God is to use His name or His word hypocritically.

Hos. x. 4; Zech. v. 3, 4; Matt. xxiii. 13, 14; 2 Pet. ii. 1-3.

49. What is required by the second commandment?

The second commandment requires:

(1) Reverence and holy fear when we make use of the names of God, His attributes, His word and His ordinances.

Ex. xxxiv. 6-8; Ps. cxi. 9: Holy and reverend *is* his name. Matt. vi. 9: Our Father which art in heaven, Hallowed be thy name; Matt. xxiii. 20-22; Lev. xix. 30: Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

(2) That we call upon Him in every time of need, and worship Him with prayer, praise, and thanksgiving.

Ps. 1. 14, 15: Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

50. What warning is added to the second commandment?

To the second commandment the warning is added, For the Lord will not hold him guiltless that taketh his name in vain.

51. What is the meaning of these words?

The Lord will most certainly punish those who take His name in vain.

See Lev. xxiv. 15, 16; Ezek. xvii. 11-21; Acts v. 1-11, viii. 13-23; xiii. 8-11.

THE THIRD COMMANDMENT.

52. What is the third commandment?

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven

and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

53. What is meant by the third commandment?

We should fear and love God, and not despise preaching and His word, but deem it holy, and gladly hear and learn it.

54. What is the meaning of the term Sabbath day?

Sabbath means rest; and the Sabbath day means the day of rest.

Ex. xxxv. 2; Heb. iv. 9.

55. When was the Sabbath instituted?

The Sabbath was instituted at the close of the sixth day of creation.

Gen. ii. 1-3.

56. What day was originally appointed as the Sabbath?

God originally appointed the seventh day of the week as the Sabbath.

57. Why do we now keep the first day of the week, or Sunday?

We keep the first day of the week, or Sunday:

(1) Because Jesus arose on this day.

Matt. xxviii. 1-7.

(2) Because on this day Jesus frequently appeared to His disciples after His resurrection.

Matt. xxviii. 8-10; Mk. xvi. 9-14; Lk. xxiv. 13-49; John xx. 19-29.

(3) Because on this day the Holy Spirit was

poured out on the apostles (the day of Pentecost).

(4) Because the apostles kept this day for worship; and, being inspired, they must have known their Lord's will.

Acts ii. 1-41; 1 Cor. xvi. 1, 2; Rev. i. 9-11.

58. By what other name is the Christian Sabbath known?

The Christian Sabbath is known as the Lord's day.

Rev. i. 10: I was in the Spirit on the Lord's day.

59. What does the word holy signify?

The word holy signifies: (1) Set apart from a common to a sacred use.

Ex. xxx. 37; Num. viii. 17.

(2) Moral purity, or freedom from sin.

1 Pet. i. 15, 16: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.

60. What is meant by keeping the Sabbath holy?

We keep the Sabbath holy when we set apart the day to the word and worship of God, and Christian service of our fellowmen, and rest from worldly labor.

Matt. xii. 1-13; Mk. iii. 1-5; Lk. xiv. 1-6.

61. When do we despise God's word and the preaching of the gospel?

We despise God's word and the preaching of the Gospel, when we neglect to read and hear it, or habitually stay away from public worship.

Heb. x. 23: Not forsaking the assembling of ourselves together, as the manner of some *is*.

62. How did the early Christians observe the Lord's day?

The early Christians, on the Lord's day, assembled for worship, heard God's word, celebrated the Lord's Supper, and gave offerings for the Lord's service and people.

Acts ii. 42: And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts xx. 7. 1 Cor. xvi. 2: Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

63. How is the Lord's day profaned?

The Lord's day is profaned by unnecessary labor, and also by worldly pleasures and deeds.

64. What works may be done on the Lord's day?

Works of necessity and of mercy may be done on the Lord's day.

Lk. xiii. 15; Mk. ii. 23-26 (Matt. xii. 10-13; John v. 5-9).

65. What is the meaning of the words, Wherefore the Lord blessed the Sabbath day, and hallowed it?

These words assure us that God instituted the Sabbath as a blessing to man.

Mk. ii. 27: The Sabbath was made for man.

THE SECOND TABLE.

THE FOURTH COMMANDMENT.

66. What is the fourth commandment?

Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

67. What is meant by the fourth commandment?

We should fear and love God and not despise our parents and superiors, nor provoke them to anger, but honor, serve, obey, love, and esteem them.

68. Who are meant by our superiors?

Our superiors are those who are lawfully placed over us, and those who by age, wisdom or piety are fitted to counsel us.

Rom. xiii. 1: Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

69. When do we despise or displease our parents?

We despise or displease our parents when we think lightly of them and treat them with contempt, or disregard their wishes and commands.

Deut. xxvii. 16: Cursed *be* he that setteth light by his father or his mother.

70. How do we honor our parents?

We honor our parents:

(1) By yielding them constant and cheerful obedience.

Eph. vi. 1: Children, obey your parents in the Lord: for this is right. Col. iii. 20.

(2) By loving them, and ministering to their wants, especially in sickness and old age.

1 Tim. v. 3, 4. Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. Prov. xxiii. 22; Matt. xv. 1-6.

(3) By taking heed to their counsel, experience and godly example.

Prov. i. 8, 9: My son, hear the instruction of thy father, and forsake not the law of thy mother: for they *shall be* an ornament of grace unto thy head, and chains about thy neck. Prov. vi. 20-23, vii. 1-3; Heb. xii. 9.

(4) If they are ungodly, by affectionately seeking to bring them to God.

71. What are the duties of parents towards their children?

The duties of parents toward their children are:

(1) To insist on implicit obedience. (2) To set them a Christian example. (3) To provide for their wants, temporal and spiritual. (4) To worship God in the family.

72. What example has Christ left us respecting this commandment?

Christ left us the example of His cheerful submission to His parents.

Luke ii, 51, 52.

73. What shows the great importance of the fourth commandment?

The fourth commandment is the foundation of all government and authority, in the family, in the school, in the church, and in the state.

74. What must we do, if our parents and superiors require us to act contrary to the commandments of God?

We must say with the apostles. We ought to obey God rather than men.

Ex. i. 17; Dan. iii., vi., Acts iv. 19, v. 29.

75. What promise is added to the fourth commandment?

The fourth commandment has the promise, That thy days may be long upon the land which the Lord thy God giveth thee.

Eph. vi. 1-3.

THE FIFTH COMMANDMENT.

76. What is the fifth commandment?

Thou shalt not kill.

77. What is meant by the fifth commandment?

We should fear and love God, and not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

78. How is the fifth commandment broken?

The fifth commandment is broken:

(1) By maliciously taking the life of another.

Gen. ix. 6; Num. xxxv. 20, 21 (Gen. iv. 8; Num. xxxv. 9-21).

(2) By maliciously using our influence and authority to secure the death of others.

Acts vii. 52; Jezebel and Naboth, 1 Kings xxi. 7-14; King David and Uriah, 2 Sam. xi. 14-17, and xii. 1-14; the officers of King Darius and Daniel, Dan. vi. 4-17; Herodias and John Baptist, Mark vi. 18-28; the chief priests, the scribes, Judas and Christ, Luke xxii. 1-6; and 47, 48; Haman, Mordecai, and the Jews, Est. iii.; Herod and the child Jesus, Matt. ii. 1-16.

(3) By influencing others to form habits that ruin health and shorten life.

Hab. ii. 15 (Prov. xxiii. 28-32).

(4) By harboring malice or revenge.

1 John iii. 15; Gen. xxvii. 41; Jer. xviii. 18; Matt. v. 21, 22; James iii. 14-16; Rom. xii. 18, 19; Eph. iv. 31, 32 (Joseph's brethren, Gen. xxxvii. 1-28).

(5) By taking one's own life.

Matt. xxvii. 3-5.

79. In what ways may life be taken without breaking the fifth commandment?

Life may be taken without breaking the fifth commandment:

(1) In self-defense.

Ex. xxii. 2, 3.

(2) In the public defense.

(3) In executing a judicial sentence.

Gen. ix. 6; Rom. xiii. 4.

(4) By unavoidable accident.

Num. xxxv. 22-25; Deut. xix. 4-6.

80. What does God require for wilful murder?

God requires the death of the murderer.

Gen. ix. 6: Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. Exod. xxi. 12-14; Matt. xxvi. 52; Rev. xiii. 10.

81. What does the fifth commandment require?

The fifth commandment requires us to assist and comfort our neighbor in danger and want.

Eph. iv. 32: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. 1 John iii. 16: Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. Lev. xxv. 35-43, and 47-49; Rom. xii. 19, 20; Matt. v. 44, 45; Col. iii. 12, 13; Isa. lviii. 6, 7. (The good Samaritan, Luke x. 30-37.) (Hospitals, Orphans' Homes, etc.)

THE SIXTH COMMANDMENT.

82. What is the sixth commandment?

Thou shalt not commit adultery.

83. What is meant by the sixth commandment?

We should fear and love God, and live chaste and pure in words and deeds, and husband and wife each love and honor the other.

84. What is marriage?

Marriage is God's ordinance in which a man and a woman covenant to live together in love and faithfulness until separated by death.

Matt. xix. 5, 6: For this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder.

85. When was marriage instituted?

Marriage was instituted by God at the creation of our first parents.

Gen. ii. 18, 21-24.

86. What does the sixth commandment forbid?

The sixth commandment forbids adultery, and all kinds of impure thoughts, words, and acts.

Eph. v. 3, 4: But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. Matt. v. 28.

87. How should we guard against what this commandment forbids?

We should watch and pray against everything that kindles impure desires.

88. What, for instance, kindles impure desires?

Gluttony, drunkenness, idleness, bad company, indecent books and pictures kindle impure desires.

1 Cor. xv. 33: Be not deceived: evil communications corrupt good manners. Lk. xxi. 34: And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness. Gal. v. 19-21.

89. What does the sixth commandment require?

The sixth commandment requires us to cultivate pure thoughts, pure words, and pure deeds.

Matt. v. 8: Blessed *are* the pure in heart: for they shall see God.

THE SEVENTH COMMANDMENT.

90. What is the seventh commandment?

Thou shalt not steal.

91. What is meant by the seventh commandment?

We should fear and love God, and not take our neighbor's money or property, nor get it by false wares or false dealing, but help him to improve and protect his property and living.

92. How is the seventh commandment broken?

The seventh commandment is broken:

(1) By theft or dishonesty.

(2) By unfair dealing or fraud, by which another's property is brought into our possession without his consent or a just equivalent.

93. May every one do what he pleases with his possessions?

No; for we are stewards of God's gifts, to use our means and influence for the extension of His kingdom.

1 Pet. iv. 10: As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

94. What does the seventh commandment require?

The seventh commandment requires us:

(1) To labor honestly for our own support.

2 Thes. iii. 10-12: For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

(2) To pay honest wages for labor.

James v. 4: Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

(3) To aid our neighbor to improve and protect his property.

Phil. ii. 4: Look not every man on his own things, but every man also on the things of others. Prov. xxx. 8, 9; 1 Tim. vi. 6-8; Heb. xiii. 5; 1 John iii. 16-18; Luke x. 2, xix. 8; Matt. v. 42; 1 Tim. vi. 17-19. (Deut. xxii. 1-4; Exod. xxiii. 4, 5, 8, 9; John vi. 5-12.)

Abraham restoring the recovered spoils to the king of Sodom, Gen. xiv. See also 1 Sam. xxx. Ruth gleaning in the field of Boaz, Ruth ii.

(4) To give of our means for the support and extension of the Church at home and abroad.

Mal. iii. 8: Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

95. Repeat some of the blessings that are promised to those who keep the seventh commandment?

Luke vi. 34, 35, and xii. 33, 34: And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Prov. xix. 17; Heb. xiii. 16 (Psalm xli. 1-3, and cxii. 5-10). (Abraham giving Lot the choice of the country, Gen. xiii.)

THE EIGHTH COMMANDMENT.

96. What is the eighth commandment?

Thou shalt not bear false witness against thy neighbor.

97. What is meant by the eighth commandment?

We should fear and love God, and not falsely belie, betray, backbite nor slander our neighbor, but excuse him, speak well of him, and put the best construction on all he does.

98. Give some texts against belying, betraying, slandering, and raising injurious reports against our neighbor?

Against be-lying.

Eph. iv. 25: Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Col. iii. 9, 10.

Against betraying.

Ps. xxviii. 3: Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts. Prov. xxv. 9, and xi. 13; Luke xxii. 48. Judas betraying Jesus, Luke xxii. 1-6, and Mark xiv. 43-46; Delilah betraying Samson, Judges xvi. 4-21.

Against slandering.

James iv. 11: Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou are not a doer of the law, but a judge. Ps. 1: 19, 20; Eph. iv. 31; 1 Pet. ii. 1; Lev. xix. 16; Tit. iii. 2; Ps. xli. 5, 6; Prov. xxvi. 22.

Against raising injurious reports.

Ps. xv. 1-3: Lord, who shall abide in thy tabernacle?

who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. Exod. xxiii. 1: Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness.

99. What does the eighth commandment require?

The eighth commandment requires that we speak the truth concerning our neighbor, in love.

100. What are some of the most important passages of the Bible on guarding and governing the tongue?

Ps. xxxiv. 13: Keep thy tongue from evil, and thy lips from speaking guile. Ps. xxxix. 1: I said, I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle, while the wicked is before me. James i. 26: If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. (James iii. 1-12.)

THE NINTH COMMANDMENT.

101. What is the ninth commandment?

Thou shalt not covet thy neighbor's house.

102. What is meant by the ninth commandment?

We should fear and love God, and not craftily seek to gain our neighbor's inheritance or home, nor to get it by a show of right, but help and serve him in keeping it.

103. What does the ninth commandment forbid?

The ninth commandment forbids sinful desires for our neighbor's inheritance or home.

Lk. vii. 15: And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

104. What does the ninth commandment require?

The ninth commandment requires us so to love our neighbor as to assist and serve him in the preservation of his own.

THE TENTH COMMANDMENT.

105. What is the tenth commandment?

Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his cattle, nor anything that is his.

106. What is meant by the tenth commandment?

We should fear and love God, and not estrange, force or entice away from our neighbor his wife, servants or cattle, but urge them to stay and do their duty.

107. What does the tenth commandment forbid?

The tenth commandment forbids evil designs upon our neighbor's family or property.

Rom. vii. 7, xiii. 14; 1 John ii. 16.

ILLUSTRATIONS.—Achan, Josh. vii. 1-26; David and Uriah, 2. Sam. xi. 2-17; Ahab and Naboth's vineyard, 1 Kings xxi. 1-16.

108. What does the tenth commandment require?

The tenth commandment requires us so to love our neighbor as to help him maintain the happiness and prosperity of his household.

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109. What says the Lord God of all these commandments?

He says: I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments.

110. What is the meaning of this declaration?

God threatens to punish all who transgress these commandments, therefore we should fear His wrath, and do nothing against such commandments. But He promises grace and every blessing to all who keep these commandments; therefore, we should love and trust in Him, and gladly do according to His commandments.

111. Have we kept God's commandments?

No; we all have sinned, and come short of the glory of God.

Eccles. vii. 20: For *there* is not a just man upon earth, that doeth good, and sinneth not. Mk. x. 18: *There is* none good but one, *that is,* God.

112. What do we need in order that we may keep the commandments of God?

To keep the commandments of God, we need a new heart.

Ps. li. 10: Create in me a clean heart, O God; and renew a right spirit within me.

113. Where, in our Catechism, do we learn of the new heart?

We learn of the new heart in the Creed.

PART II.

THE CREED, OR THE ARTICLES OF THE CHRISTIAN FAITH.

114. What is a creed?

A creed is a short statement of doctrines believed and confessed.

115. Why is the creed in our Catechism called the Apostles' Creed?

It is called the Apostles' Creed because it contains a summary of what the Apostles believed and taught.

116. Into what articles is the Apostles' Creed divided?

The Apostles' Creed is divided into three articles, of Creation, of Redemption, and of Sanctification.

THE FIRST ARTICLE OF THE CREED.

117. Of what does the first article of the Creed treat?

The first article of the Creed treats of Creation.

118. Rehearse it?

I believe in God the Father almighty, Maker of heaven and earth.

119. What is meant by this?

I believe that God has made me, together with all creatures; that He has given and still

preserves to me my body and soul, eyes, ears, and all my members, my reason and all my senses; also clothing and shoes, meat and drink, house and home, wife and child, land, cattle and all my goods; that He richly and daily provides me with all that I need for this body and life, protects me against all danger, and guards and keeps me from all evil; and all this, purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank and praise, to serve and obey Him. This is most certainly true.

THE DOCTRINE CONCERNING GOD.

120. What is God?

God is a spirit, uncreated and perfect.

John iv. 24: God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. 2 Cor. iii. 17.

121. Can we see God?

No; here we cannot see God.

John i. 18: No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. 1 Tim. i. 17, vi. 16.

THE UNITY AND TRINITY OF GOD.

122. Are there more Gods than one?

No; there is but one God.

Mark xii. 29: And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord. (Ps. cxxxv. 15-18; Deut. vi. 4.)

123. How is the one God called?

The one God is called Father, Son, and Holy Ghost.

Matt. xxviii. 19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14.

124. Are not Father, Son, and Holy Ghost three Gods?

No; Father, Son and Holy Ghost are three persons, and these three persons are one God.

NOTE. The doctrine that Father, Son, and Holy Ghost are one God, is called the doctrine of the unity of God. The doctrine of three persons in one God is called the doctrine of the Holy Trinity. God is therefore called the triune God.

125. How is the Holy Trinity set forth in the Creed?

The first article of the Creed sets forth God the Father; the second, God the Son; and the third, God the Holy Ghost.

126. How do you briefly confess your faith in the triune God?

I believe in the triune God: in God the Father, who created me; in God the Son, who redeemed me; in God the Holy Ghost, who sanctifies me;—my one God and Lord.

THE ATTRIBUTES OF GOD.

127. What do you mean by an attribute of God?

Any quality or perfection that belongs to God and is essential to His nature, we call an attribute of God.

128. What are some of the attributes of God?

Some of God's attributes are self-existence, eternity, omnipotence, omnipresence, omniscience, wisdom, love, justice, holiness, truth, unchangeableness, blessedness.

NOTE. Give the attributes taught in each of the following texts. Ps. cxlvii. 5; Jer. xxxii. 17-19, x. 10; Deut. xxxii. 4; 1 Tim. i. 17, vi. 16; 2 Pet. iii. 8-10; Rev. xv. 3, 4, xix. 1, 2; Jer. x. 12.

129. Who created all things?

In the beginning God created the heaven and the earth.

Gen. i. 1.

130. What is here meant by heaven and earth?

Heaven and earth means the whole universe.

Exod. xx. 11.

131. Of what did God create all things?

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Heb. xi. 3.

132. How may the works of creation be divided?

The works of creation may be divided into things visible and things invisible.

Col. i. 16.

133. What do the Scriptures set forth as the chief of the works of Creation?

The Scriptures set forth the angels as the chief of God's invisible works; and man as the chief of His visible works.

Ps. ciii. 20: 1 Thes. iv. 16; Gen. i. 26-28, and ix. 1-13 (2 Thes. i. 6-10; Ps. viii.)

THE ANGELS.

134. What are the angels?

The angels are created spirits.

135. How many kinds of angels are there?

There are two kinds of angels—good and evil.

136. Who are the good angels?

The good angels are holy and happy spirits.

Matt. xxv. 31; Lk. xv. 10.

137. What is the employment of the good angels?

The good angels worship God, fulfill His commands, and minister to the righteous.

Heb. i. 14: Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Ps. ciii. 20, 21; Rev. vii. 11, 12; Ps. xxxiv. 7; Matt. xviii. 10 (Matt. iv. 11; Luke xxii. 39-43; Matt. xxviii. 1-7; Acts i. 9-11, x. 1-8, xii. 10).

138. Who are the evil angels?

The evil angels are unholy and unhappy spirits, sometimes called devils or demons.

Matt. viii. 29; Lk. viii. 29; James ii. 19.

139. Whence came the evil angels?

Many good angels fell from their original holiness and thus became evil spirits.

Jude 6: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 2 Pet. ii. 4.

140. Who is the chief of the evil angels?

The chief of the evil angels is called Beelzebub, Satan, the devil, the great dragon, the old serpent, and the god of this world.

141. What is the employment of the evil angels?

The evil angels oppose the will of God, and tempt men to evil.

1 Pet. v. 8: Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Eph. ii. 1, 2; 2 Cor. iv. 3, 4; Luke viii. 12; 1 Thess. iii. 5; Eph. vi. 10-12. (Matt. iv. 1-11; Luke xiii. 11-17; Rev. ii, 8-11.)

MAN.

142. How many human beings did God first create?

God at first created two human beings, Adam and Eve.

Gen. v. 1, 2.

143. Of what parts does man consist?

Man consists of a body and a soul.

Eccles. xii. 7; Matt. x. 28.

144. Out of what did God create the body of the first man?

The Lord God formed man of the dust of the ground.

Gen. ii. 7.

145. How did God give man a soul?

God breathed into his nostrils the breath of life, and man became a living soul.

Gen. ii. 7.

146. What was the state of man's body at the first?

Man's body at its creation was holy, beautiful and immortal.

147. What is the soul of man?

The soul of man is a created spirit able to know, to feel, and to will.

PROVIDENCE.

148. Can the universe which God created uphold itself?

No; as God created all things, so He must preserve and govern them.

John v. 17.

149. What is the providence of God?

God's providence in His preserving and governing care for all His creatures.

Ps. xxxvi. 6: O Lord, thou preservest man and beast. Dan. iv. 35: And he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Job vii. 20; Neh. ix. 6; Ps. cxxxv. 6, 7; Ps. lxvi. 7; Ps. ciii. 19; Is. xlvi. 3, 4.

150. What is the purpose of God's providence?

The purpose of God's providence is the perfection and happiness of His creatures.

Ps. cxlv. 9: The Lord is good to all: and his tender mercies are over all his works. Rom. viii. 28: And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Ps. xcvii. 1, 2 (Ps. lxxiii).

151. What effect should God's loving providence have on you?

God's loving providence should lead me to thank, praise, serve and obey Him.

Phil. iv. 6, 7: Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 1 Pet. v. 7: Casting all your care upon him; for he careth for you. (Matt. vi. 25-34; Ps. xxiii.)

THE DOCTRINE CONCERNING MAN.

THE STATE OF INNOCENCE.

152. What was man's original state?

Man's original state was a state of innocence.

153. In whose likeness did God create him?

God created man in his own image, after His own likeness.

Gen. i. 26, 27: And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them.

154. In what did the image or likeness of God consist?

The image of God consisted in knowledge, righteousness, and true holiness.

Col. iii. 10: And have put on the new man, which is renewed in knowledge after the image of him that created him. Eph. iv. 24: And that ye put on the new man, which after God is created in righteousness and true holiness. Gen. i. 28, 29, and ii. 15-18.

155. What blessedness belonged to man in his state of innocence?

In his state of innocence man had no sin nor any misery either of body or of soul.

Gen. i. 31.

THE STATE OF SIN, OR SIN AND ITS CONSEQUENCES.

156. Did man continue innocent?

No; man did not continue innocent, but sinned, and fell from God.

157. In what did the fall of man consist?

The fall of man consisted in this, that, yielding to the temptation of the devil, he distrusted and disobeyed God.

158. By what outward act did Adam and Eve manifest their disobedience to God?

Adam and Eve manifested their disobedience to God by eating of the tree of which God had commanded them not to eat.

Gen. ii. 16, 17; iii. 6.

159. What consequences of the fall of our first parents came upon all men?

By the fall of our first parents sin and death came upon all men.

Rom. v. 12: Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

160. What is now our state by nature?

Our state by nature now is a state of sin and misery.

Ps. li. 5: Behold, I was shapen in iniquity; and in sin did my mother conceive me.

161. What is sin?

Sin is everything that is contrary to the will of God.

1 John v. 17: All unrighteousness is sin. 1 John iii. 4: Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

162. What is original sin?

Original sin is the inborn depravity of our

nature, which renders us unable to do good, and inclines us to evil.

Ps. xiv. 2, 3: The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no not one. Eccles. vii. 20: For there is not a just man upon earth, that doeth good and sinneth not. Rom. vii. 21: I find then a law, that, when I would do good, evil is present with me.

163. Why is it called original sin?

Original sin is so called because we inherit it from our first parents.

164. What is actual sin?

Actual sin is every omission to do good, and every commission of evil, whether by thoughts and desires, or by looks, words and deeds.

Ps. xix. 11: Who can understand *his* errors? cleanse thou me from secret *faults*. James iii. 2: For in many things we all offend. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body. James iv. 17: Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin. Ps. xxxix. 1, xl. 12; Mk. vii. 21-23; 2 Cor. v. 10.

165. What connection is there between original and actual sin?

Original sin is the seed and root out of which all actual sins grow.

166. How do you know that you are a sinner?

The holy commandments of God and my conscience condemn me as a sinner.

167. What are the consequences of sin?

The consequences of sin are the wrath and displeasure of God, temporal death and eternal condemnation.

Rom. vi. 23: The wages of sin is death. Rom. ii. 8, 9; v. 12. (Aug. Conf. Art. II.)

168. Can we deliver ourselves from sin?

We cannot deliver ourselves from sin; left to ourselves, we can only increase our guilt.

Rom. iii. 20; vii. 24.

THE STATE OF GRACE.

169. Since we cannot deliver ourselves from sin, must we, therefore, be forever lost?

No; we need not be forever lost; for God, in His grace, has provided for our salvation.

170. Where are we taught how God has provided for our salvation?

We are taught in the Creed God's provision for our salvation, by which He has brought us out of the state of sin and misery into the state of grace.

171. What is the state of grace?

The state of grace is that state of man in which he is redeemed from sin, renewed after the divine image, adopted as a child of God and made an heir of everlasting life.

Gal. iv. 4-7: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And

because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

THE ORIGIN OF SALVATION.

172. Why does God deal so graciously with us?

God deals so graciously with us out of His paternal love and mercy, without any merit or worthiness in us.

173. In what then do we find the origin of our salvation?

We find the origin of our salvation in the Father's love.

John iii. 16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

174. When did God determine to save men?

God determined in eternity to redeem mankind.

Rom. viii. 28-30; Eph. i. 3-6; 1 Pet. i. 1, 2.

175. When did God promise a Redeemer?

Immediately after the fall God promised man a Redeemer.

Gen. iii. 15: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

176. Who is our Redeemer?

Jesus Christ is our Redeemer.

1 Tim. ii. 5, 6: For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.

THE SECOND ARTICLE OF THE CREED.

177. Of what does the second article of the Creed treat?

The second article of the Creed treats of redemption.

178. Rehearse it?

I believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

179. What is meant by this?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood, and with His innocent sufferings and death; in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

180. What is meant by the name Jesus?

Jesus means Saviour.

Matt. i. 21.

181. What is meant by the name Christ?

Christ means anointed, the same as Messiah.

THE STATES OF CHRIST.

182. What two states of Christ are here set forth?

Christ's state of humiliation and His state of exaltation are set forth in the second article of the Creed.

Phil. ii. 5-11.

183. What events belong to Christ's state of humiliation?

Christ's state of humiliation includes everything from His conception to His burial.

184. What events belong to Christ's state of exaltation?

Christ's state of exaltation began with His descent into hell, and ends with His return to judgment.

NOTE. The most important texts referring to these two states of Christ are Heb. i. 1-4; Heb. ii. 9-13; 1 Pet. i. 10, 11; Phil. ii. 5-11.

THE NATURES OF CHRIST.

185. What two natures has Christ?

Christ has two natures, the divine and the human; that is, Christ is both God and man, in one person.

186. How do the Scriptures prove that Jesus Christ is true God?

The Scriptures prove that Jesus Christ is

true God by ascribing to Him divine names, divine attributes, divine works, and divine worship.

a. Divine names. John i. 1, 2, 14: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. John xx. 26-29; Rom. ix. 5; 1 John v. 20; Rev. xvii. 14; xix. 13-16.

b. Divine attributes. John i. 15. John viii. 57, 58: Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. John i. 1, 2; xvii. 5, 24; Isa. xliv. 6; Micah. v. 2. Rev. xxii. 13: I am Alpha and Omega, the beginning and the end, the first and the last. See Matt. xxviii. 18; Phil. iii. 21; Rev. i. 8; John ii. 24, 25, vi. 64; Acts i. 21-24; 1 Cor. iv. 4, 5; Rev. ii. 23; John xvi. 30; xxi. 17; Matt. xviii. 20, xxviii. 20; Heb. i. 10-12; xiii. 8.

c. Divine works. Heb. i. 1-3. John i. 3: All things were made by him; and without him was not anything made that was made. See also Col. i. 12-22; Acts iv. 10-12; John v. 25 29; 2 Cor. v. 10; Matt. xvi. 27; xxv. 31-46.

d. Divine worship. John xiv. 13, 14. Phil. ii. 9-11: Wherefore God also hath highly exalted him, and given him a name which is above every name: That in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Heb. i. 6: And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. Acts vii. 59, 60, ix. 20-22; Rev. v. 8-14; vii. 9-17.

187. How do the Scriptures prove that Jesus Christ is true man?

The Scriptures prove Jesus Christ to be true man from the facts of His birth, growth, temptations, natural infirmities, death and burial.

Matt. i. 18-21, iv. 1-11; Luke i. 30-33; Luke ii. 1-16; John iv. 6. 7; Matt. xxvi. 36-75, xxvii. 1-50.

188. Why must our Redeemer be both man and God?

Our Redeemer must be man in order that, by His obedience and His suffering in our stead, He might redeem us from sin; and He must be God in order that His redemption may be all-sufficient.

Acts xx. 28: The church of God which he hath purchased with his own blood. Heb. ii. 14-18.

REDEMPTION.

189. What did Christ fulfill in our stead?

Christ in our stead rendered perfect obedience to the whole law.

John viii. 46; Rom. v. 19: For by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

190. Wherewith has Christ redeemed you?

Christ has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with His holy, precious blood, and with His innocent sufferings and death.

191. What is meant by Christ's redeeming us from sin?

By Christ's redeeming us from sin, is meant

that He frees us from the condemnation and dominion of sin.

Rom. vi. 14-23. Col. i. 14: In whom we have redemption through his blood, even the forgiveness of sins. Rom. vi. 14. 1 Pet. ii. 24: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.

192. What is meant by Christ's redeeming us from death?

By Christ's redeeming us from death is meant that He frees us from spiritual and eternal death, by regeneration, and from temporal death, by our resurrection and glorification.

Eph. ii. 1, 5: And you hath he quickened, who were dead in trespasses and sins. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved). John xi. 25, 26. Rom. vi. 23: For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

193. What is meant by Christ's redeeming us from the power of the devil?

By Christ's redeeming us from the power of the devil is meant that He wins us back to God, frees us from the dominion of the devil, and gives us grace to conquer him.

Acts xxvi. 18; Heb. ii. 14, 15: That through death he might destroy him that had the power of death, that is, the devil: And deliver them who through fear of death were all their lifetime subject to bondage.

194. What is the purpose of redemption?

The purpose of redemption is that we may be Christ's, to live under Him in His king-

dom, and to serve Him in everlasting righteousness, innocence, and blessedness.

195. How does God assure us of salvation?

God assures us of salvation by the resurrection of Jesus Christ from the dead.

Rom. iv. 25: Who was delivered for our offences, and was raised again for our justification. 1 Cor. xv. 20-22: But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Col. iii. 4: When Christ, who is our life, shall appear, then shall ye also appear with him in glory. 1 Pet. i. 3-5; Rom. v. 17.

196. How does the resurrection of Jesus Christ assure us of salvation?

The resurrection of Jesus Christ from the dead assures us that He is the Son of God, the Saviour of mankind, and is the pledge of our resurrection and glorification, in union with Him.

OFFICES OF CHRIST.

197. What threefold office does Christ as our Redeemer and Saviour exercise?

Christ exercises the threefold office of Prophet, Priest, and King.

198. How is Christ our Prophet?

Christ is our Prophet, in that He makes known to us the will of God and the way of salvation.

Deut. xviii. 18; Acts iii. 22: For Moses truly said unto the fathers. A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him

shall ye hear in all things whatsoever he shall say unto you. (2 Tim. iii. 14-17.)

199. How is Christ our Priest?

Christ is our Priest, in that He offered up Himself as a sacrifice for our sins, and now ever liveth to make intercession for us.

1 John ii. 1, 2. Heb. vii. 25-28: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens: Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

200. How is Christ our King?

Christ is our King, in that He governs us, sustains us, and shields us against our enemies.

Ps. ii. 6: Yet have I set my king upon my holy hill of Zion. Ps. xlv. 6. Luke i. 32, 33, 67-75. (Matt. xxviii. 18; Acts ii. 25-38; Phil. ii. 9-11; Eph. i. 20-22; 1 Cor. xv. 24-26.)

201. How do we become partakers of salvation?

We become partakers of salvation by faith in Christ.

Eph. ii. 8: For by grace are ye saved through faith: and that not of yourselves: *it is* the gift of God.

OUR MORAL INABILITY.

202. Can you believe in Christ by your own strength?

No; I cannot believe in Jesus Christ my

Lord or come to Him by my own reason or strength.

1 Cor. ii. 14: But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. John vi. 29, 44, 45, 64, 65; Rom. vii. 23; Eph. i. 1.

203. Who works in us faith in Christ?

The Holy Spirit works in us faith in Christ.

1 Cor. xii. 3: No man can say that Jesus is the Lord, but by the Holy Ghost.

204. Where is the work of the Holy Spirit set forth?

The work of the Holy Spirit is set forth in the third article of the Creed.

THE APPLICATION OF SALVATION—THE THIRD ARTICLE OF THE CREED.

205. Of what does the third article of the Creed treat?

The third article of the Creed treats of Sanctification.

206. Repeat the third article of the Creed?

I believe in the Holy Ghost; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

207. What is meant by this?

I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, and sanctified and preserved me in the true faith; even as He calls, gathers, enlight-

ens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith; in which Christian Church He daily and richly forgives me and all believers all our sins, and at the last day will raise up me and all the dead, and will grant me and all believers in Christ everlasting life. This is most certainly true.

208. Who is the Holy Spirit?

The Holy Spirit is true God, in like manner as the Father and the Son.

Matt. xxviii. 19; 2 Cor. xiii. 14.

209. How do the Scriptures prove that the Holy Spirit is true God?

The Scriptures prove the Holy Spirit to be true God by ascribing to Him divine names, divine attributes, divine works, and divine honor.

Acts v. 3, 4: But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? thou hast not lied unto men, but unto God. Heb. ix. 14; Ps. cxxxix. 7-10; 1 Cor. ii. 9-11; John iii. 5; Matt. xxviii. 19. 2 Cor. xiii. 14: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

210. What is the work of the Holy Spirit?

The work of the Holy Spirit is, to call, to enlighten, to sanctify, and to preserve us in the true faith.

211. What is the call of the Holy Spirit?

The call of the Holy Spirit is His inviting

us, through the gospel, to turn from sin and misery to Christ Jesus, the Redeemer.

Isa. lv. 1: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy. and eat; yea, come, buy wine and milk without money and without price. Rev. xxii. 17: And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. 2 Thes. ii. 13, 14; Rev. iii. 20.

212. Is this call of the Holy Spirit intended for all men?

Yes; the call of the Holy Spirit is intended for all men.

Matt. xxviii. 19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. John i. 9. 1 Tim. ii. 3, 4: For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. Tit. ii. 11.

213. Who accept the Spirit's call?

All who repent and believe the Gospel, accept the Spirit's call.

Mk. xvi. 15, 16; 1 John i. 6, 7.

214. What will be the condition of those who hear the Spirit's call, and do not obey it?

All who hear the Spirit's call and do not obey it bring upon themselves God's righteous condemnation.

Heb. xii. 25: See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Heb. x. 28-31. (Heb. ii. 1-3; Matt. xxii. 1-14.)

215. How does the Holy Spirit enlighten us?

The Holy Spirit enlightens us when He convinces us of sin and of our lost condition, and shows us the salvation that is in Christ Jesus.

Acts xxvi. 18: To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 1 Pet. ii. 9; Col. i. 13; 2 Cor. iv. 3-6. (1 Thes. v. 4, 5; Eph. v. 8; Eph. i. 15-23; Ps. cxix. 18; John v. 39.)

216. What is regeneration?

Regeneration is the work of the Holy Spirit by which He makes us new creatures in Christ Jesus.

Deut. xxx. 6; 1 Pet. i. 23: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. Ezek. xxxvi. 25-28. 2 Cor. v. 17: Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. Gal. vi. 15: For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. Col. iii. 10; Eph. iv. 23, 24.

217. What is conversion?

Conversion is the work of the Holy Spirit, by which, through faith in Christ, we turn from darkness to light, and from the power of Satan to God.

Ezek. xviii. 30-32; 1 Pet. ii. 25: For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

218. Whence comes faith in Christ?

The Holy Spirit through the means of grace works in us faith in Christ.

Eph. ii. 8, 9: For by grace are ye saved through faith: and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast.

219. What is God's gracious gift to him who believes in Jesus Christ?

Whenever any one believes in Jesus Christ, he is justified before God.

Acts x. 43: To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Rom. iii. 26; 1 John v. 11, 12: And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

220. What is justification?

Justification is the act of God whereby for Christ's sake He counts the believer righteous.

Rom. iii. 24: Being justified freely by his grace through the redemption that is in Christ Jesus. 2 Cor. v. 21: For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

221. How do I know I am justified?

When my faith lays hold on Christ, then have I the righteousness of Christ, and forgiveness of all my sins.

Rom. iii. 24, 25; Rom. v. 1: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

222. Into what blessed state does the Holy Spirit bring the justified believer?

The Holy Spirit brings the justified believer into a state of union with God.

223. What is meant by union with God?

By union with God is meant that God dwells in the believer, and the believer dwells in God.

John xiv. 23: Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 1 John iii. 24: And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. 1 John iv. 12-16; 1 Cor. iii. 16, vi. 19.

THE CONDITIONS OF SALVATION.

224. What is required of us for salvation?

Repentance and faith in Jesus Christ are required of us for salvation.

Mark i. 14, 15: Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Acts ii. 38: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

225. What is repentance?

Repentance is a change of mind; that is, of the understanding, the heart, and the will.

Rom. xii. 2: And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. 2 Cor. vii. 10: For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

226. What are the marks of repentance?

The marks of repentance are, a sense of and sorrow for sin, hatred of it, and a sincere purpose to live a life of holy obedience.

Matt. iii. 8; 2 Cor. vii. 10, 11.

227. What is faith in Jesus Christ?

Faith in Jesus Christ is personal trust in Him alone for salvation.

228. What must follow repentance and faith?

A godly life must follow repentance and faith.

1 John v. 4: For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Gal. v. 6. (Matt. iii. 8; James ii. 18-20; John xiv. 23; 2 Cor. v. 13-15; 1 John v. 1-5.) Eph. i. 4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. ii. 10: For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. v. 27.

229. Who enables the believer to live a godly life?

The Holy Spirit sanctifies the believer and enables him to live a godly life.

1 Cor. vi. 11; xii. 3.

230. How does the Holy Spirit complete our sanctification?

The Holy Spirit completes our sanctification by preserving us in union with Jesus Christ.

231. How does the Holy Spirit preserve us in union with Jesus Christ?

The Holy Spirit so strengthens believers in the inner man, that they are enabled to con-

tinue steadfast in the true faith and in holy living, unto final salvation.

Eph. iii. 16; Jude 24, 25: Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power both now and ever. Amen. Phil. i. 6: Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. 2 Cor. vii. 1. (Rom. viii. 35-39; 2 Tim. i. 12.)

THE CHURCH.

232. Where does the Holy Spirit exercise His works of grace?

The Holy Spirit exercises His works of grace in the Christian Church.

233. What is the Church?

The Church is the whole body of Christian believers.

John x. 16; Gal. iii. 26-29; 1 Cor. xii. 12, 13: For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. (Isa. lvi. 3-8.) Acts vii. 37, 38; Acts xx. 28. (Rom. xvi. 3-5; 1 Cor. xvi. 19; Col. iv. 15; 1 Cor. xii. 27, 28; Col. i. 18.)

234. How does the Creed characterize the one Christian Church?

The Creed characterizes the Christian Church as holy.

235. How is the Church today?

The Church is holy because its members are called with a holy calling, and are consecrated to God, set apart to His holy service.

2 Tim. i. 9: Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Ps. iv. 3; Eph. v. 25-27; 1 John iii. 3.

236. Can the Church ever be destroyed?

The Church can never be destroyed.

Matt. xvi. 18: And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

237. How does the Creed further designate the holy Christian Church?

The Creed further designates the Church as the communion of saints.

238. Why are the members of the Church called saints?

The members of the Church are called saints: (1) Because they are consecrated to the holy service of God; and (2) Because they are sanctified in Christ.

Rom. i. 7: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. 1 Cor. i. 2; Heb. x. 10, 14, 29; xiii. 12; Matt. v. 48; 2 Cor. vii. 1. (2 Cor. i. 1; Eph. i. 1; Phil. i. 1; Col. i. 1, 2.)

239. Why is the Church called the communion of saints?

The Church is called the communion of saints: (1) Because the saints have fellowship with the Father and with His Son Jesus Christ;

(2) Because they have fellowship one with another in Christ their Lord and Head; (3) Because they have the same Holy Spirit, the same faith, the same privileges, duties, trials, enjoyments, and hopes.

Eph. i. 22, 23; 1 John i. 3-7; Eph. iv. 4-6. (2 Cor. vi. 14-18; 2 Cor. viii. 1-4; 2 Cor. ix. 13; Gal. ii. 9; Eph. iii. 8-19; Eph. v. 11; Phil. i. 1-7; Phil. iii. 8-10.)

240. What is meant by the Church militant?

By the Church militant is meant the Church on earth, in conflict with the world, the flesh, and the devil.

John xvi. 33: In the world ye shall have tribulation; but be of good cheer; I have overcome the world. 2 Tim. iii. 12: Yea, and all that will live godly in Christ Jesus shall suffer persecution. Rev. vii. 13, 14. (John xv. 19-21; Matt. x. 16-22; 2 Tim. iv. 5-8.)

241. What is meant by the Church triumphant?

By the Church triumphant is meant the glorified Church in heaven.

John xvii. 24; 1 Pet. i. 3, 4; Rev. vii. 16, 17: They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. (Rev. chap. xxi., and xxii. 1-5.)

242. Will all who are in the Church on earth be received into the Church in heaven?

Only believers, who continue faithful unto death, will be received into the Church in heaven.

Gal. vi. 15: For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. Gal. v. 6; James ii. 26; Rev. iii. 4. (John xv. 1-7; James i. 22-25; 2 Tim. iii. 1-8; Matt. vii. 21-27.)

243. What else is there in the third article of the Creed?

I believe the forgiveness of sins, the resurrection of the body, and the life everlasting.

THE FORGIVENESS OF SINS.

244. Who can forgive sins?

No one but God can forgive sins.

Mk. ii. 7.

245. Where does God forgive you your sins?

In the Christian Church God forgives me and all other believers all our sins.

Mk. xvi. 16; Lk. xxiv. 47; John xx. 22, 23; Acts ii. 38, 41, 47, xxii. 16.

246. On what ground does God forgive our sins?

God forgives our sins for Christ's sake, on the ground of His perfect obedience and His meritorious sufferings and death.

Acts iv. 12: Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. 1 John ii. 1, 2: My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. Rev. i. 5; Rev. vii. 14. (Heb. ix. 6-14.)

247. Whose sins does God forgive?

God forgives the sins of all who truly repent and believe.

Acts ii. 38: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 1 John i. 9: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

248. Can the believer live entirely free from sin?

No; we cannot live entirely free from sin, but daily sin through infirmity.

1 John i. 8-10; James iii. 2; v. 16; Rom. xvi. 1; Gal. vi. 1.

249. What are sins of infirmity?

Sins of infirmity are those committed through ignorance or incautiousness.

250. What are wilful sins?

Wilful sins are those committed knowingly and purposely.

251. Can the believer live without committing wilful sins?

Yes; the believer can and ought to live without committing wilful sins.

1 John ii. 1. 1 John iii. 9: Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1 John v. 18: We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

252. May believers at all times expect forgiveness of their sins?

God daily forgives believers all their sins, so long as they do not yield themselves to wilful transgression.

Rom. viii. 1: *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 1 John ii. 1, 2: My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

253. What must a believer do in order that he may not fall into sin?

A believer must daily watch and pray that he may not fall into sin.

Matt. xxvi. 41: Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Eph. vi. 18: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

THE RESURRECTION OF THE BODY.

254. What is the resurrection of the body?

The resurrection of the body is the coming forth of the body from the grave, to be reunited with the soul.

John v. 28, 29: Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John xi. 39-44; 1 Cor. xv. 21-23.)

255. Who will raise the dead?

Christ will raise all the dead, at the last day.

John v. 28, 29. 1 Thess. iv. 16: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

256. What will be the nature of the resurrection body of believers?

The resurrection body of believers will be spiritual, immortal, incorruptible, and like the glorious body of Jesus Christ.

Phil. iii. 20, 21. 1 John iii. 2: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (1 Cor. xv. 42-45; 1 Pet. i. 3, 4.)

THE GENERAL JUDGMENT.

257. What will take place at the last day?

The judgment will take place at the last day.

Matt. xxv. 31-33.

258. Who will judge the world?

Jesus Christ will judge the world.

John v. 22: For the Father judgeth no man, but hath committed all judgment unto the Son. Acts xvii. 31: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (Acts i. 9-11.)

259. Who will be judged?

All mankind, and also angels, will be judged.

2 Cor. v. 10: For we must all appear before the judgment seat of Christ; that every one may receive

the things done in his body, according to that he hath done, whether it be good or bad. Jude 6: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

EVERLASTING LIFE, OR THE STATE OF ETERNAL GLORY.

260. What will become of the righteous after the judgment?

After the judgment the righteous shall enter into life everlasting.

Matt. xxv. 34-40, 46.

261. What is life everlasting?

Life everlasting is endless life in heaven, free from all evil, in the blessed fellowship of God and of the innumerable company of saints and angels.

Rev. xxi. 27; 1 Pet. i. 3, 4; Rev. vii. 13-17; Rev. xxi. 1-8; Rev. xxii. 1-5.

THE STATE OF ETERNAL CONDEMNATION.

262. What will become of the wicked after the judgment?

After the judgment the wicked shall enter into everlasting punishment.

Matt. xxv. 41-46; Rev. xiv. 9-11. (2 Thess. i. 6-10.)

263. What else will occur at the last day?

The visible heavens and earth shall pass away.

Ps. cii. 25-27; Isa. li. 6; Luke xxi. 33. 2 Pet. iii. 10: But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with

a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Rev. xx. 11.

264. Why do we say, "I believe"?

We say "I believe" because, to be saved, each one must believe for himself.

2 Cor. xiii. 5.

PART III.

THE LORD'S PRAYER.

265. What is prayer?

Prayer is the conversation of the heart with God, uttered or unexpressed.

Dan. ix. 20, 21; 1 Sam. 12, 13; Neh. ix. 22; Ps. xxxii. 5; Ps. cxix. 49; Phil. iv. 6. (Illustrate from the prayer of Daniel, Dan. ix. 1-23, and Hymn 326.)

266. To whom should we pray?

We should pray to God only.

Matt. iv. 10: Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Rev. xix. 10: And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. Exod. xx. 3-5.

267. For what may we pray?

We may pray for spiritual and temporal blessings for ourselves and for all men, with entire submission to the will of God.

James iv. 1-3. 1 John v. 14: And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. John xiv. 13: And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Matt. vi. 11; Matt. ix. 38; 1 Tim. ii. 1, 2; Eph. vi. 18-20; Col. iv. 3, 4. Matt. v. 44, 45: But I say unto

you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Luke xxiii. 34; Acts vii. 59, 60.

268. Where should we pray?

We should pray everywhere, but especially in secret, in the family, and in the house of God.

1 Tim. ii. 8: I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. Luke xix. 46. Matt. xviii. 20: For where two or three are gathered together in my name, there am I in the midst of them. Jer. x. 25; Matt. vi. 5, 6: But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

269. When should we pray?

We should pray to God at all times in spirit; and at particular times with our lips also.

Luke xviii. 1: And he spake a parable unto them to this end, that men ought always to pray, and not to faint. 1 Thes. v. 17: Pray without ceasing. Ps. lv. 16, 17: As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

270. How can a person pray to God at all times, or "without ceasing"?

We can pray to God at all times by cherishing a sense of God's constant presence, and

looking to Him continually in all our engagements.

271. Who can pray acceptably?

Every inquiring or believing soul can pray acceptably to God.

THE LORD'S PRAYER.

(Repeat the Lord's Prayer.)

272. Why is this called the Lord's Prayer?

It is called the Lord's Prayer because our Lord Jesus Christ taught it to His disciples, saying—"After this manner therefore pray ye."

273. How is the Lord's Prayer divided?

The Lord's Prayer is divided into introduction, petitions, and conclusion.

274. What is the introduction to the Lord's Prayer?

Our Father who art in heaven.

275. What is meant by this?

God would hereby tenderly invite us to believe that He is truly our Father and we are truly His children, so that we may ask of Him with all cheerfulness and confidence, as dear children ask of their dear father.

276. How is God truly our Father?

God is truly our Father:

(1) By creation.

Deut. xxxii. 6. Isa. lxiv. 8: But now, O Lord, thou art our father; we are the clay, and thou our potter; and we are all the work of thy hand.

(2) By preservation.

Matt. vi. 8: Your Father knoweth what things ye have need of, before ye ask him. Matt. vi. 31, 32; James i. 17.

(3) By redemption through Jesus Christ.

Isa. lxiii. 16: Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting. Eph. i. 5-7.

277. How must we pray to God?

We must pray to God:

(1) In the name of Jesus.

John xvi. 23, 24, xiv. 13. 14.

(2) In faith.

Heb. xi. 6; 1 John iii. 21, 22, v. 14, 15; James i. 5-8.

(3) With importunity and trustful resignation.

Dan. ix. 18, 19; Matt. xxvi. 38, 39. (Luke xviii. 1-8; Gen. xxxii. 24-32; Hymn 331.)

278. Why do we say "Our Father?"

We say "Our Father," because, as children of God, we should pray in the fellowship of the Spirit with and for one another.

1 Cor. xii. 13; 1 John i. 3; John xvii. 20, 21. (1 Cor. xii., xiv.; Eph. iv. 1-16; Hymns 434 and 438.)

279. How many petitions are there in the Lord's Prayer?

There are seven petitions in the Lord's Prayer

THE FIRST PETITION.

280. What is the first petition of the Lord's Prayer?

Hallowed be thy name.

281. What is meant by this?

The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also among us.

282. How is the name of God hallowed by us?

We hallow the name of God when the word of God is taught in its truth and purity, and we, as the children of God, lead holy lives, in accordance with it; this grant us, dear Father in heaven! But he that teaches and lives otherwise than the word of God teaches, profanes the name of God among us; from this preserve us, Heavenly Father!

Matt. v. 14-16: Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

283. How is the name of God profaned or dishonored among us?

Whoever teaches and lives contrary to the word of God dishonors the name of God among us. From this preserve us, Heavenly Father.

Gal. i. 6-9. Rom. ii. 21-24: Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.

THE SECOND PETITION.

284. What is the second petition of the Lord's Prayer?

Thy kingdom come.

285. What is meant by this petition?

The kingdom of God comes indeed of itself, without our prayer, but we pray in this petition that it may also come to us.

286. When is this effected?

When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy word, and live godly here in time, and in heaven for ever.

287. Are there any to whom the kingdom of God has not yet come?

Yes; there are many millions to whom the Gospel of the kingdom of God has never been preached. There are also many others who live where the Gospel is preached who do not have the kingdom of God in their hearts.

Matt. xxii. 14; 2 Cor. iv. 3, 4; Titus i. 15, 16; 2 Tim. iii. 5; Isa. xxix. 14. (Matt. xiii. 3-8, 18-23; 2 Tim. iii. 1-9; Matt. xv. 1-9.)

288. What command did Jesus give His disciples respecting His kingdom?

Jesus said, Go ye, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you.

(Matt. xxviii. 19, Revised Version.)

THE THIRD PETITION.

289. What is the third petition of the Lord's Prayer?

Thy will be done on earth as it is in heaven.

290. What is meant by this?

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done also among us.

291. Where has God made known His will to us?

God has made known His will to us in His word.

2 Tim. iii. 16, 17: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

292. What is the will of God as made known in His word?

The will of God is everything which He requires us to believe, do and suffer, in order that His name may be hallowed and His kingdom come.

293. How is this done?

When God defeats and hinders every evil counsel and purpose, which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world, and our own flesh, but strengthens and keeps us steadfast in His word and in faith unto our end. This is His gracious and good will.

294. What opposes the will of God?

The evil counsels and purposes of the devil and of wicked men, and our own sinful nature, oppose the will of God.

1 Pet. v. 8: Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Eph. vi. 11, 12: Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Rom. vii. 21-24; Matt. vi. 24: Ye cannot serve God and mammon.

295. How is the will of God done in heaven?

The will of God is done perfectly by angels and saints in heaven.

THE FOURTH PETITION.

296. What is the fourth petition of the Lord's Prayer?

Give us this day our daily bread.

297. What is meant by this?

God gives daily bread indeed without our prayer even to all the wicked; but we pray in this petition that He would lead us to acknowledge and receive our daily bread with thanksgiving.

298. What is meant by daily bread?

All that belongs to the wants and support of the body, such as meat, drink, clothing, shoes, house, home, land, cattle, money,

goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, order, honor, good friends, trusty neighbors and the like.

299. Why does the Lord teach us to pray for our "daily bread, this day"?

Our Lord teaches us to pray for our daily bread this day, that we may not be anxious about the future, nor be intent on laying up earthly riches.

(Matt. vi. 25-34; 1 Tim. vi. 1-11.)

THE FIFTH PETITION.

300. What is the fifth petition of the Lord's Prayer?

And forgive us our trespasses, as we forgive those who trespass against us.

(See Third Article of Creed, on Forgiveness of Sins.)

301. What is meant by this?

We pray in this petition that our Father in heaven would not look upon our sins, nor, on account of them, deny our prayer; for we are not worthy of anything we ask, neither have we deserved it; but that He would grant us all through grace; for we sin much every day, and deserve nothing but punishment.

302. What must we do, on our part, when we pray this petition?

And we on our part heartily forgive and

readily do good to those who sin against us.

Mark xi. 25: And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

303. What must we do when we have wronged our fellowman?

When we have wronged our fellowman we must repent and confess to him our fault.

Matt. v. 23, 24: Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

304. How are we to treat those who trespass against us and do not ask our forgiveness?

Christ says,

(Matt. v. 43-45:) Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

305. Is the forgiving of our brother the ground of God's forgiving us?

No; but we cannot expect God to forgive us, unless we ourselves are willing to forgive our fellowmen.

Matt. vi. 14, 15.

THE SIXTH PETITION.

306. What is the sixth petition of the Lord's Prayer?

And lead us not into temptation.

307. What is meant by this?

God indeed tempts no one, but we pray in this petition that God would guard and keep us, that the devil, the world and our flesh may not deceive us, nor lead us into misbelief, despair and other shameful sin and vice; and, though we be thus tempted, that we may still in the end overcome, and hold the victory.

308. Whence come temptations to sin?

Temptations to sin come from the devil, the world, and our own flesh.

James i. 14: But every man is tempted, when he is drawn away of his own lust, and enticed. 1 Cor. x. 12: Wherefore let him that thinketh he standeth take heed lest he fall. (Hymn 457.)

309. How may we gain the victory over these enemies?

We may gain the victory over these enemies only by the help of God.

1 Cor. xv. 57: But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Rom. viii. 37: Nay, in all these things we are more than conquerors through him that loved us. Prov. xxiv. 15, 16; Micah vii. 8, 9; 1 John v. 4. (Matt. x. 16-22; Rev. ii., iii., Rom. viii. 31-39.)

310. What must we do in order to gain this victory?

We must watch and pray, putting on the whole armor of God.

Matt. xxvi. 41. Watch and pray, that ye enter not

into temptation. 2 Tim. iv. 6-8. Eph. vi. 10, 11: Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Heb. iv. 14-16. (Matt. iv. 1-11; Eph. vi. 10-18; Hymn 457.)

THE SEVENTH PETITION.

311. What is the seventh petition of the Lord's Prayer?

But deliver us from evil.

312. What is meant by this?

We pray in this petition, as the sum of all, that our Father in heaven would deliver us from all manner of evil—in body and soul, property and honor—and at last, when the hour of death shall come, grant us a blessed end, and graciously take us from this vale of sorrow to Himself in heaven.

313. Can we hope to be delivered from all evil in this life?

God indeed delivers us from many evils in this life; but we must endure frequent suffering, as divine chastisements and trials for our good.

Acts xiv. 22. We must through much tribulation enter into the kingdom of God. Ps. xc. 10: The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Job v. 19; Ps. xxxiv. 19, 20; Ps. xxxvii. 39, 40. (Ps. ciii. 1-6; Heb. xii. 1-13.)

314. How does God deliver us from evils?

God, our heavenly Father, mercifully delivers us from evils by turning them from us,

or by supporting us in them, or by overruling them for our good.

Jer. xxix. 11: For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. 2 Pet. ii. 9; 1 Cor. x. 13; Isa. xliii. 2; Isa. xl. 28-31; Ps. xlii. 5.

THE CONCLUSION.

315. What is the conclusion of the Lord's Prayer?

The conclusion of the Lord's Prayer is, For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

316. What is meant by the word "Amen"?

That I should be sure that these petitions are acceptable to our Father in heaven, and are heard by Him; for He himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, Yea, Yea; it shall be so.

317. What should we do when God does not immediately answer our prayers?

When God delays answer to our prayers, we should not become discouraged, but continue instant in prayer, and patiently wait in confident hope.

Lam. iii. 26: It is good that a man should both hope and quietly wait for the salvation of the Lord. Ps. xxvii. 14: Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, you the Lord. Ps. xl. 1-3. (Isa. liv. 7-10; Luke xviii. 1-8; Ps. xxxvii. 1-7.)

THE MEANS OF GRACE.

318. What is God's grace?

God's grace is His saving favor to sinners.

319. What is meant by means of grace?

Means of grace are the divinely appointed channels through which God makes known, offers, and communicates His grace to us.

320. What are the means of grace?

The means of grace are the word of God and the sacraments, viz., Baptism and the Lord's Supper.

321. Does the Holy Spirit always accompany the means of grace?

Yes; the Holy Spirit is always present in the means of grace, and works saving faith in those who do not resist Him.

(Article V., Augsburg Confession.) Rom. x. 13-17.

322. What is a sacrament?

A sacrament is a holy ordinance instituted by God, through which, by means of external and visible elements, He bestows and seals His grace.

323. What three things are essential to a sacrament?

The three things essential to a sacrament are, the divine institution, the visible element, and the heavenly gifts.

324. What sacraments did the Lord Jesus institute?

The Lord Jesus instituted two sacraments, Baptism and the Lord's Supper.

NOTE. The Roman Catholic Church holds that there are seven sacraments, namely, Baptism, the Lord's Supper, Marriage, Confirmation, Ordination, Penance, and Extreme Unction. Besides, she maintains that faith on the part of the person using them is not requisite to the proper use of the sacraments, but that they confer grace merely by their observance (ex opere operato); this the Lutheran Church condemns.

325. Do the sacraments by their mere use communicate grace?

The sacraments communicate grace only as they are received and appropriated by faith.

PART IV.

THE SACRAMENT OF HOLY BAPTISM.

I. THE NATURE OF BAPTISM.

326. What is Baptism?

Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word.

327. What is that word of God?

That which Christ our Lord says in the last chapter of Matthew: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

328. What is it to baptize into the name of the Father, and of the Son, and of the Holy Ghost?

It is to baptize in obedience to God's command, in His place, and unto fellowship or covenant relation with Him.

NOTE. Lutherans hold that the mode of baptism is no essential part of the sacrament, any more than the mode of celebrating the Lord's Supper is essential to it. Neither the meaning of the word baptism, nor the occasion of its administration in

the Scriptures (Matt. iii. John iii. 22, 23, iv. 1, 2; Acts ii. 41, viii. 12, 36, 38, ix. 18, x. 47, 48, xvi. 15, 33) show how the sacrament was administered. The instances referred to, together with the analogy of Old Testament ordinances (Num. xix. 13, 18-21; Lev. xiv. 7, 16, 27, 51, xvi. 14, 15) and expressions (Is. iii. 15; Ezek. xxxvi. 25; Heb. x. 22) indicate pouring and what is called sprinkling as quite as likely, to say the least, as immersion. For these and other reasons the Lutheran church baptizes by sprinkling or affusion.

II. THE BENEFITS OF BAPTISM.

329. What benefits does Baptism confer?

It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe what the words and promises of God declare.

330. Which are those words and promises of God?

Those which Christ our Lord says in the last chapter of Mark: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

331. Since Christ has procured all these benefits for us, why do we ascribe them to baptism?

We ascribe these benefits to baptism because baptism is the appointed means of sealing them to believers.

Mk. xvi. 16: He that believeth and is baptized shall be saved. Gal. iii. 27: For as many of you as have been baptized into Christ have put on Christ. Rom. vi. 3. 4.

III. HOW BAPTISM CONFERS ITS BENEFITS.

332. How can water do such great things?

It is not water indeed that does it, but the

word of God, which is in and with the water, and faith which trusts this word of God in the water. For without the word of God, the water is simply water, and no baptism. But with the word of God, it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost; as St. Paul says, Titus iii. 5-8: "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying."

Gal. iii. 26, 27; Eph. v. 26, 27.

333. Why is baptism called a gracious water of life and a washing of regeneration?

Baptism is called a gracious water of life and a washing of regeneration because therein the Holy Ghost bestows the power of a new life on the believer.

334. Who should be baptized?

All who would be saved should be baptized.

Matt. xxviii. 19. John iii. 5: Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

335. Are infants to be baptized?

Most certainly infants are to be baptized; and that on account of many and weighty reasons, but especially because:

(1) Our Lord Jesus Christ declares: "Of such is the kingdom of God." (Mark x. 14-16.) Therefore they are also entitled to that by which we enter into the kingdom of God, viz., Baptism.

(2) He directs us to bring them to Him; therefore we should bring them in the way appointed by Him, baptizing and teaching them.
Matt. xix. 14; xxviii. 19, 20.

(3) As in the Old Testament children were received into the covenant of God, so also are we assured in the new covenant, "the promise is unto you, and to your children."
Acts ii. 39.

(4) The Holy Scriptures inform us that entire families were baptized by the Apostles.
Acts xvi. 15, 33; 1 Cor. i. 16.

(5) Because every baptism, even that of adults, is essentially an infant baptism, for our Lord says: "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."
Matt. xviii. 3.

NOTE. Children were to receive circumcision, the token of the covenant which God made with Abraham, and the seal of the righteousness of faith; so now children ought to be baptized, and receive the token of the new covenant, the seal of the same righteousness of faith.

That infants are to be baptized is taught in John iii. 5, and Matt. xxviii. 19, 20, in both which passages a universal rule is laid down, from which infants can by no means be excluded. This is confirmed by Mark x. 13, 14.

Further,

(1) Infants belonged to the Old Testament church (Gen. xvii. 12), and the New is not more exclusive than the Old.

(2) Whole families were baptized (Acts xvi. 15, 33) in apostolic times and there is no reference to children's exclusion.

(3) Origen, born 85 years after St. John died, and other Christian fathers, assert that infant baptism was handed down to their age from the days of the apostles.

(4) Infant baptism was the universal practice of the Christian church till the time of the Reformation; since that time it has been the custom of the great body of the Christian church

IV. THE OBLIGATIONS OF BAPTISM.

336. In what relation do baptized persons stand with God?

Baptized persons stand in covenant relation with God.

337. What is the nature of this covenant?

In this covenant God promises me the forgiveness of sin, life and salvation; and I promise to renounce the world, the flesh, and the devil, and to believe in God the Father, Son, and Holy Ghost.

What does such baptizing with water signify?

It signifies that the old Adam in us should, by daily sorrow and repentance, be drowned and die, with all sins and evil lusts; and again a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

339. Where is this written?

St. Paul says, Rom. vi. 4: "We are buried

with Christ by baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

340. What is the old Adam which we are to put off, or to drown and destroy?

By the old Adam is meant the corrupt nature which we have inherited from our first parents, showing itself in deceitful lusts.

Eph. iv. 22: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

341. What is the new man that must arise to dwell in the presence of God in righteousness and purity forever?

The new man is the new nature which God gives us in regeneration, showing itself in righteousness and true holiness.

Eph. iv. 23, 24: And be renewed in the spirit of your mind: And that ye put on the new man, which after God is created in righteousness and true holiness.

342. When does the new man arise?

The new man arises within us when we prayerfully strive to serve God, and faithfully use the means of grace to our constant advancement in holiness.

Acts ii. 42: And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 2 Pet. iii. 18: But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

343. Why are these things daily necessary?

These things are daily necessary: (1) Because the old Adam is not destroyed at once, but remains with us to the end of life; and (2) Because the new man is not perfected at once, but grows gradually into the perfect likeness of Christ.

1 Cor. x. 12; Phil. iii. 12; 1 John iii. 1, 2. (Rom. vii. 14-25.)

344. When did you enter into covenant with God?

I entered into covenant with God at my baptism.

345. Do you make a new covenant at your confirmation?

No; at confirmation I only confirm and ratify for myself the covenant made at my baptism.

346. Is the baptismal covenant ever broken?

The baptismal covenant is never broken on God's part; but man may fall from his covenant through wilful sin.

Heb. x. 14-23; Rom. iii. 3.

347. Can one who has fallen from his baptismal covenant be restored?

Yes; one who has fallen can again be awakened by the power of God; so that, repentant and believing, he may be restored to his baptismal covenant.

Is. lv. 6; Jer. iii. 22.

NOTE. Here follows, in Luther's Catechism, the subject of "Confession," the doctrine of which is stated on pages 107, 108.

PART V.

THE LORD'S SUPPER.

348. What are the names given to this sacrament?

This sacrament is called, The Sacrament of the Altar, the Lord's Supper, the Table of the Lord, the Holy Communion, and the Eucharist.

349. Who instituted this sacrament?

Our Lord and Saviour Jesus Christ instituted this sacrament in the night in which He was betrayed.

350. For whom was the Lord's Supper instituted?

The Lord's Supper was instituted for all believers who have been baptized and are able to observe it according to His command.

I. THE NATURE OF THE LORD'S SUPPER.

351. What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, insti-

tuted by Christ Himself for us Christians to eat and to drink.

1 Cor. x. 16, 17: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

352. Where is this written?

The holy evangelists, Matthew, Mark and Luke, together with St. Paul, write thus: "Our Lord Jesus Christ, in the night in which he was betrayed, took bread; and when he had given thanks, he brake it and gave it to his disciples, saying, Take, eat, this is my body which is given for you; do this in remembrance of me. Likewise, after supper, he took the cup, gave thanks, and gave it to them, saying, Drink ye all of this; this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins: do this, as oft as ye drink it, in remembrance of me."

Matt. xxvi. 26-28; Mk. xiv. 22-24; Lk. xxii. 19, 20; 1 Cor. xi. 23-26.

353. Of what do we partake in the Lord's Supper?

We partake naturally of bread and wine; and sacramentally of the body and blood of Christ.

1 Cor. x. 16: The cup of blessing which we bless, is

it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. xi. 29.

354. When do we receive the body and blood of Christ?

We receive the body and blood of Christ when we partake of the sacramental bread and wine.

355. How can we receive the body and blood of Christ in the Lord's Supper?

It is not for reason to explain, but for faith to abide by the word of Christ, "This is my body, This is my blood of the new testament."

II. THE BENEFITS OF THE LORD'S SUPPER.

356. Of what use is such eating and drinking?

It is shown us by these words: "Given and shed for you, for the remission of sins;" namely, that in the sacrament forgiveness of sins, life and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

(See Second Article of the Creed.)

357. What is taught by the words, "Do this, as oft as ye drink it, in remembrance of me?

By these words we are taught that we should frequently celebrate the Lord's Supper, mindful of all that the Lord is and has done for us.

III. HOW THE LORD'S SUPPER CONFERS ITS BENEFITS.

358. How can bodily eating and drinking do such great things?

It is not the eating and drinking, indeed, that does it, but the words which stand here: "Given and shed for you, for the remission of sins." These words, together with the bodily eating and drinking, are the chief thing in the sacrament; and he that believes these words has what they say and mean, namely, the forgiveness of sins.

359. Why are the bodily eating and drinking necessary?

Without the bodily eating and drinking there is to us no Sacrament of the Altar at all:

(1) Because Christ has commanded, "Take, eat," and "Drink ye all of this." (2) Because He has made the words of promise, not apart from but together with the bodily eating and drinking, the chief thing in the Sacrament.

IV. PREPARATION TO PARTAKE OF THE LORD'S SUPPER.

WORTHY COMMUNICANTS.

360. Who receives this sacrament worthily?

Fasting and bodily preparation are indeed a good outward discipline; but he is truly worthy and well prepared who has faith in

these words: "Given and shed for you, for the remission of sins." But he who believes not these words, or doubts, is unworthy and unprepared; for the words, FOR YOU, require truly believing hearts.

361. Are we worthy in ourselves to partake of the Lord's Supper?

We are not worthy in ourselves; for God's gifts are bestowed on us by divine, paternal love and mercy, without any claim of merit or worthiness in us.

362. What two kinds of preparation for the Lord's Supper are there?

There is an external, and an internal preparation for the Lord's Supper.

363. What is external preparation?

Fasting and bodily preparation, are, indeed, a good external discipline.

364. What is the use of external preparation?

External preparation is useful only in so far as it helps preparation of the heart.

365. What is true preparation of the heart?

True preparation of the heart is a firm belief in these words: "Given and shed for you for the remission of sins."

366. What does the word of God say about preparation for the Lord's Supper?

Let a man examine himself, and so let him eat of that bread and drink of that cup.

1 Cor. xi. 28.

367. What is self-examination?

Self-examination is a diligent inquiry into the reality of our repentance, faith, and holy living.

NOTE. Self-explanation includes the following points: (1) Repentance (See Q. 1, in Preparatory Service); (2) Faith in Christ (See Q. 2, in Preparatory Service); (3) A sincere intention and purpose of new obedience, an earnest following after holiness of heart and life (See Q. 3, in Preparatory Service). Mark i. 14, 15; Matt. iii. 5-12; Tit. ii. 11-14; Ps. 17; 2 Cor. vii. 10; James ii. 14-26.

368. What must you do, if, in this self-examination, you find yourself far from what you ought to be?

I must not on this account absent myself from the Lord's table; for the right to commune depends not on our worthiness, but on our felt need of the Saviour and our willingness to accept and follow Him.

UNWORTHY COMMUNICANTS.

369. Who is unworthy to receive the Lord's Supper?

Whoever does not believe these words, "Given and shed for you," or who doubts, is unworthy and unfit; for the words, "For you," require truly believing hearts.

370. What kind of unbelief or doubt is here referred to?

It is the unbelief of one who doubts the willingness or ability of Christ to save, and who chooses rather to doubt than to believe.

NOTE. Unworthy communicants are:

(1) Those who do not believe the words of Christ; these have no right at the Lord's Table.

(2) Those who doubt the willingness or ability of Christ to save; for they cannot be benefited by it.

(3) The impenitent, hypocrites, and the openly wicked; for all these continue to reject Christ, and would only eat and drink judgment to themselves. 1 Cor. xi. 29.

Call attention also to the admonition to the impenitent in connection with the absolution at our Preparatory Service.

ON CONFESSION.

371. **What is confession?**

By confession is meant that the penitent sinner confesses his sins, and that he receives in faith the forgiveness of sins which Christ has authorized His Church to declare.

Matt. xvi. 19; xviii. 18: Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. John xx. 23; Lk. xxiv. 47.

(Augsburg Confession, Art. XI.)

372. **Through whom does the Church ordinarily declare this forgiveness?**

The Church ordinarily makes the declaration of grace through the ministry.

373. **Can a lay member of the Church declare to penitents the forgiveness of sins?**

Any member of the Church can make the declaration of grace to all who make penitent confession of sin.

James v. 16: Confess *your* faults one to another, and pray one for another, that ye may be healed.

NOTE. This is in illustration of the doctrine of the universal priesthood of believers. (Rom. xii. 6-7; 1 Cor. xii. and xiv.)

374. **May we, then, certainly rely on this declaration of grace as God's forgiveness?**

Most assuredly we may; for God's promises,

like Himself, are forever true, and the same yesterday, to-day, and forever.

1 John i. 9: If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

375. May not every penitent sinner appropriate God's promises directly from His word?

Every penitent sinner may daily appropriate by faith the forgiveness of sin directly from God's word.

376. Why then should we confess our sins to others besides God?

We should confess our sins to others whom we have offended in order that we may become reconciled to them.

We should confess to one another, and also to our pastor, when our conscience is burdened and our faith is weak, in order that we may, through their instruction and advice, be encouraged to appropriate the promises of God to our comfort and to the full assurance of salvation.

377. What forms of public confession are customary in our Church?

The ordinary confession in the church service, and the special confession, preparatory to the Lord's Supper, are customary among us.

(See our Liturgy.)

NOTE. Here explain our preparatory service, especially the evangelical character of the questions and answers, as containing the true and only conditions of pardon and acceptance with God; then, also, set forth the true import and design of the absolution that follows.

ABSTRACT OF CHRISTIAN DOCTRINE.

OR AN ANALYSIS OF THE DOCTRINES OF CHRISTIANITY, WHICH MAY BE DIVIDED INTO TWO PARTS, THE FIRST OF WHICH TREATS OF GOD, AND THE SECOND OF MAN.

First. Of GOD.

I. The *knowledge* of God we derive in some degree from

a. The contemplation of the works of nature. Ps. xix. 1; but

b. More particularly from the holy Scriptures. John v. 39.

II. The *nature* of God, concerning which the Scriptures declare,

a. There is but one God. Mark xii. 29.

b. That there are three persons in the Godhead. Matt. xxviii. 19.

c. That God is a spirit, John iv. 24; the highest good, Matt. xix. 17; and also eternal, almighty, omniscient, omnipresent, holy, righteous, true, and benevolent. 1 Tim. vi. 15, 16; Jer. xxxii. 17-19.

III. The *works* of God.

A. Creation. God made all things in six days. Ps. xxxiii. 6. These works are divided into,

1. Visible, the principal of which is man. The first of the human race were Adam and Eve. Gen. i. 27.

2. Invisible, the principal of which are angels;
   a. Good angels, holy and perfect spirits. Heb. i. 14. Governing the world under God, and particularly protecting the virtuous. Ps. xxxiv. 7, xci. 11, ciii. 20; Matt. xviii. 10.
   b. Evil angels, fallen from God, devils. John viii. 44; 1 Peter v. 8. Their chief is called Satan. Rev. xii. 9.

B. Preservation. God supports and governs all things. Acts xvii. 28. The divine providence may be considered as universal Ps. civ. 27; as particular, Isa. xli. 4; and as most particular, Matt. x. 30.

Second. Of MAN, who is to be considered in four states, viz.:

I. *The state of Innocence.* Man was created without sin after the pure image of God. Gen. i. 26, 27. The image of God consisted in the conformity of man to his Creator. Eph. iv. 24; Col. iii. 10.

II. *The state of Sin.* Man, through the fall of Adam, is involved in sin and death. Rom. v. 12.

The first sin of Adam was a proof of his heart being alienated from God, and his affections being placed on objects which were displeasing to God. Rom. v. 10.

Sin is unrighteousness, or whatever is contrary to the law of God. 1 John iii. 4; and is two-fold:

a. Original, that with which we are born. Ps. li. 5; Rom. vii. 18, 23; John iii. 6. It consists in a propensity to things forbidden by the law of God, and an aversion to His will.

b. Actual. Those sins are so called which are committed by ourselves, in thoughts (cherished), words or deeds. James i. 14, 15. They are either voluntary or involuntary. 1 John v. 16.

The remaining strength which we have by nature, is not adequate to salvation. 1 Cor. ii. 14.

III. *The state of Grace,* in which man is redeemed from sin and renewed after the image of God. Here are to be noticed.

A. The *origin* of grace, the author of which is God the Father, who from all eternity has designed the happiness of man. Eph. i. 3-6.

B. The *purchase* of grace by God the Son, who is to be considered with respect to His person, His offices, and His states.

1. The person or natures of Christ.
   His
   a. Divine nature. John i. 1.
   b. Human nature. John i. 14; Heb. ii. 14.
2. The offices of Christ:
   a. Prophetic. Acts iii. 22, 23. Reformation.
   b. Priestly. Heb. vii. 24-26. Reconciliation.
   c. Kingly. Luke i. 32, 33. Salvation.
3. The states of Christ:
   a. Humiliation. Phil. ii. 5-8. His conception, birth, sufferings, death, and burial.
   b. Exaltation. Phil. ii. 9-11. His descent into hell, resurrection, ascension, government of the world, and judgment at the last day.

C. The *application* of grace to man is made by the Holy Ghost. Here are to be considered,

1. The *works* of grace or of the Holy Spirit. which are

a. Calling, by which God, through the medium of His word, invites us to be saved. 1 Pet. ii. 9; Rev. iii. 20.

b. Illumination, by which God dispels the natural darkness of the understanding, restores the liberty of the will, and kindles faith in us. 2 Cor. iv. 6.

c. Regeneration, in which God changes our nature, and adopts us as His children by engrafting us into Christ, and making us partakers of His Spirit. 1 Pet. i. 3, 4; 1 John v. 18.

d. Justification, by which God for Christ's sake assures us of the pardon of all our past sins. Rom. iii. 24-26, viii. 1.

e. Union with God, by which He forms such a spiritual connection with believers, that they become established in faith, and grow in grace. John xv. 1-5.

f. Sanctification, by which God strengthens our faith, so that we may in a more perfect manner forsake all evil and do all that which is good. Eph. iv. 22-24; 1 Thess. v. 23, 24.

2. The *means* of grace. These are,

a. The word of God, contained in the holy Scriptures. 2 Pet. i. 19-21; 2 Tim. iii. 15. This consists of the law, Gal. iii. 19-21, and the gospel, Rom. i. 16, 17.

b. The sacraments of the New Testament, viz.:

1. Baptism, Matt. xxviii. 19, Mark xvi. 16, by which such as do not maliciously resist, receive the Holy Ghost, Tit. iii. 5, and are born again, John iii. 5.

2. The Lord's Supper, 1 Cor. xi. 23-29, where the body and blood of Christ are in communion with bread and wine, 1 Cor. x. 16.

D. The *reception* of grace by man:

1. The *method* of receiving grace is by repentance or turning to God by a change of the mind. Acts xxvi. 18.

a. Definition of repentance: It is a change of the heart and of the will.

b. The parts of repentance are,

[1]. Sorrow for sin. 2 Cor. vii. 10, 11.

[2]. Faith in Christ. John v. 24; Heb. xi. 1.

c. The fruits of repentance.—These are discovered in a series of good works and upright conduct. Eph. ii. 10.

d. The aids to grace are, besides many others, "the cross," and prayer.

[1]. The cross is every kind of affliction which God suffers to come upon His children for their good. 1 Pet. iv. 12.

[2]. Prayer is the conversation of the heart with God, by which we ask for and receive grace, strength, and every thing which we need. Matt. vi. 6-8.

2. The *persons* who receive this grace are the Christian church. 1 Pet. ii. 9.

There are three estates or orders appointed by God, in which a proper doing of their respective duties tends to promote the kingdom of God:

a. The ministerial estate, or office, whereby provision is made for the religious instruction of the people. 1 Pet. v. 1-5; Heb. xiii. 17.

b. The political estate, or office, whereby the government of whole nations is regulated. Rom. xiii. 1-7.

c. The domestic estate, whereby the concerns of families are regulated. Eph. v. 22-33, vi. 1-9.

IV. *The state of glorification*, in which the righteous will be entirely delivered from all moral evil, and be made eternally happy. Here we notice,

a. The four last things which precede it, viz.:
1. Death. Eccl. xii. 7; Heb. ix. 27.
2. Resurrection from the dead. John v. 28, 29. Dan. xii. 2.
3. Day of judgment. 2 Cor. v. 10; Matt. xxv. 31-46.
4. End of the world. 2 Pet. iii. 10.

b. The state of glorification itself, everlasting life. Matt. xxv. 34; 1 John iii. 2.

c. The contrary of this, or the state of the wicked, eternal death. Matt. xxv. 46; Luke xvi. 23; 2 Thess. i. 9.

TABLE OF DUTIES.

OF MINISTERS, TEACHERS AND CHURCH OFFICERS.

1 Tim. iii. 1-13: This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well in his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

1 Tim. iv. 12-16.
1 Tim. v. 20, 21.
2 Tim. ii. 22-26.
2 Tim. iv. 1-5.
Tit. i. 5-11.

Tit. ii 7, 8: In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Acts xx. 17-28.

OF HEARERS, PUPILS AND CHURCH-MEMBERS.

Luke x. 7: And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

1 Cor. ix. 13, 14: Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

Gal. vi. 6: Let him that is taught in the word communicate unto him that teacheth in all good things.

Phil. iv. 3: And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

1 Tim. v. 17, 18: Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

1 Thess. v. 12, 13: And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you: And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

2 Thess. iii. 1, 2: Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: And that we may

be delivered from unreasonable and wicked men: for all men have not faith.

Heb. xiii. 7, 17: Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you.

OF CIVIL GOVERNMENT AND RULERS.

Exod. xviii. 19-23: Hearken now unto my voice, I will give thee counsel: and God shall be with thee: be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee; but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

Deut. i. 15-17.

Deut. xvii. 14-20.

2 Sam. xxiii. 1-4: Now these be the last words of David. David the son of Jesse said, and the man who was raised upon high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in

my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God: And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

Deut. xvi. 19-20: Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live and inherit the land which the Lord thy God giveth thee.

2 Chron. xix. 6, 7: And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now, let the fear of the Lord be unto you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

Prov. xx. 8, 26: A king that sitteth in the throne of judgment scattereth away all evil with his eyes. A wise king scattereth the wicked, and bringeth the wheel over them.

Jer. xxii. 1-9.
2 Chron. i. 7-12.
1 Sam. xv. 16-26.
2 Kings xviii. 1-7.

OF SUBJECTS OR CITIZENS.

Rom. xiii. 1-7: Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be

afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

1 Tim. ii. 1-4: I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.

Tit. iii. 1: Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

1 Pet. ii. 13-17: Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

Matt. xvii. 24-27.

Matt. xxii. 15-21.

OF HUSBANDS.

1 Pet. iii. 7: Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Eph. v. 25, 28: Husbands, love your wives, even as Christ also loved the church, and gave himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 33: Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Col. iii. 19: Husbands, love your wives, and be not bitter against them.

OF WIVES.

Eph. v. 22-24: Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

1 Pet. iii. 1-6.

Col. iii. 18: Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Titus ii. 4, 5: That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

OF PARENTS.

Deut. vi. 4-7: Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Eph. vi. 4: And, ye fathers, provoke not your

children to wrath: but bring them up in the nurture and admonition of the Lord.

Col. iii. 21: Fathers, provoke not your children to anger, lest they be discouraged.

Josh. xxiv. 15.

Gen. xviii. 17-19.

OF CHILDREN.

Eph. vi. 1-3: Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth.

Col. iii. 20: Children, obey your parents in all things: for this is well pleasing unto the Lord.

Luke ii. 51: And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

OF SERVANTS.

Eph. vi. 5-8: Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your hearts as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Col. iii. 22-25.

Titus ii. 9, 10: Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again; Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

1 Pet. ii. 18-21.

OF MASTERS.

Eph. vi. 9: And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Col. iv. 1: Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

Philemon 10-18.

OF THE AGED AND THEIR INFERIORS.

Prov. xvi. 31: The hoary head is a crown of glory, if it be found in the way of righteousness.

Levit. xix. 32: Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.

Job xxxii. 4-12.

Prov. v. 7-14.

1 Tim. v. 1, 2: Rebuke not an elder, but intreat him as a father; and the younger men as brethren: The elder women as mothers; the younger as sisters, with all purity.

1 Pet. v. 5: Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

OF WIDOWS.

1 Tim. v. 3-6: Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth.

OF THE WHOLE CHURCH.

Micah vi. 6-8: Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Matt. xxii. 36-40: Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Rom. xii. 10: Be kindly affectioned one to another with brotherly love; in honour preferring one another.

Rom. xiii. 8, 10: Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

Matt. v. 44, 45: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Gal. vi. 10: As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

1 Tim. ii. 8: I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Phil. ii. 3-8: Let nothing be done through strife or

vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Eph. v. 21: Submitting yourselves one to another in the fear of God.

1 Pet. iii. 8, 9: Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

Matt. vii. 12: Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

1 Thess. v. 14-22.

Matt. xviii. 15-18.

PRAYERS.

THE LORD'S PRAYER.

"Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen."

A MORNING PRAYER.

I give thanks unto thee, heavenly Father, for guarding me through the night from all harm and danger; and beseech thee to take me this day into thy holy keeping. Vouchsafe to preserve me from every evil, particularly from the great evil and misery of sin; and grant that my life and conduct may be acceptable and pleasing in thy sight. O fill my understanding with useful knowledge, and my heart with good dispositions and affections. Bless thou my beloved parents, my friends, my instructors, and all my brethren of mankind; for the sake of thy Son, Jesus Christ, our Lord and Saviour. Amen.

AN EVENING PRAYER.

O Almighty God, most merciful Father, to thy tender love I owe my safety through the past day, together with all the comforts of this life, and the hopes of that which is to come! I bless thy holy name for

the preservation of my health, for the love of my friends, and for all thy goodness bestowed on me from time to time. O give me a thankful and obedient heart; and pardon all the errors and sins of which I have been guilty. Grant that the good instructions I have received this day, may be carefully remembered and practiced. Vouchsafe to protect and defend me, and all mankind, from the dangers of this night; for thy infinite love in Christ Jesus our Lord. Amen.

GRACE BEFORE MEAT.

Our father, who art in heaven, bless the provisions of thy bounty now set before us, and feed our souls with the bread of life, for Christ's sake. Amen.

GRACE AFTER MEAT.

We thank thee, heavenly Father, that thou hast again supplied our returning wants. Continue, we pray thee, to be our God and keeper, supply the wants of the destitute, and fill the earth with thy glory, for Christ's sake. Amen.

HYMNS.

1. S. M.

1 Oh, bless the Lord, my soul!
Let all within me join,
And aid my tongue to bless His name
Whose favors are divine.

2 Oh, bless the Lord, my soul!
Nor let His mercies lie,
Forgotten in unthankfulness,
And without praises die.

3 'Tis He forgives thy sins;
'Tis He relieves thy pain;
'Tis He that heals thy sicknesses,
And gives thee strength again.

4 He crowns thy life with love,
When rescued from the grave,
He that redeem'd our souls from death,
Hath boundless power to save.

2. 8s & 7s.

1 Praise the Lord! ye heavens, adore Him,
Praise Him, angels in the height;
Sun and moon, rejoice before Him;
Prasie Him, all ye stars of light!

2 Praise the Lord—for He hath spoken;
Worlds His mighty voice obey'd;
Laws which never shall be broken,
For their guidance He hath made.

3 Praise the Lord—for He is glorious;
Never shall His promise fail;
God hath made His saints victorious,
Sin and death shall not prevail.

4 Praise the God of our salvation,
Hosts on high His power proclaim;
Heaven and earth, and all creation,
Laud and magnify His name.

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3. 8s & 7s.

1 Come, thou Fount of every blessing,
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise:
Teach me some melodious measure,
Sung by flaming tongues above;
Fill my soul with sacred pleasure,
While I sing redeeming love.

2 Here I raise mine Ebenezer,
Hither by Thy help I've come,
And I hope, by Thy good pleasure,
Safely to arrive at home.
Jesus sought me when a stranger,
Wand'ring from the fold of God;
He, to save my soul from danger,
Interposed His precious blood.

3 Oh! to grace how great a debtor
Daily I'm constrain'd to be!
Let that grace, Lord, like a fetter,
Bind my wand'ring heart to Thee!
Prone to wander, Lord, I feel it;
Prone to leave the God I love—
Here's my heart, Lord, take and seal it,
Seal it for Thy courts above.

4. C. M.

1 Lord, all I am is known to Thee;
In vain my soul would try
To shun Thy presence, or to flee
The notice of Thine eye.

2 Thine all-surrounding sight surveys
My rising and my rest,
My public walks, my private ways,
And secrets of my breast.

3 My thoughts lie open to Thee, Lord,
Before they're form'd within;
And ere my lips pronounce the word
Thou know'st the sense I mean.

4 Oh, wondrous knowledge, deep and high;
Where can a creature hide?
Within Thy circling arms I lie,
Beset on ev'ry side.

5 So let Thy grace surround me still,
And like a bulwark prove,
To guard my soul from ev'ry ill,
Secured by sovereign love.

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5. C. M.

1 My God, how wonderful Thou art,
Thy majesty how bright!
How glorious is Thy mercy-seat,
In depths of burning light!

2 Yet I may love Thee too, O Lord,
Almighty as Thou art;
For Thou hast stooped to ask of me
The love of my poor heart.

3 No earthly father loves like Thee,
No mother half so mild,
Bears and forbears, as Thou hast done
With me, Thy sinful child.

4 My God, how wonderful Thou art,
Thou everlasting Friend!
On Thee I stay my trusting heart,
Till faith and vision end.

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6. C. M.

1 Salvation, oh, the joyful sound!
'Tis music to our ears;
A sov'reign balm for ev'ry wound,
A cordial for our fears.

2 Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise by grace divine,
To see a heavenly day.

3 Salvation! let the echo fly
The spacious earth around;
While all the armies of the sky
Conspire to raise the sound.

4 Salvation! O Thou bleeding Lamb,
To Thee the praise belongs:
Our hearts shall kindle at Thy name,
Thy name inspire our songs.

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7. C. M.

1 I've found the pearl of greatest price;
My heart doth sing for joy;
And sing I must, for Christ is mine—
Christ shall my song employ.

2 Christ is my Prophet, Priest, and King;
My Prophet full of light;
My great High Priest before the throne;
My King of heavenly might.

3 For he indeed is Lord of lords,
And He the King of kings;
He is the Sun of Righteousness,
With healing in His wings.

4 Christ is my Peace: He died for me,
For me He gave His blood;
And, as my wondrous sacrifice,
Offered Himself to God.

5 Christ Jesus is my All in All,
My comfort and my love;
My life below, and He shall be
My joy and crown above.

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8. L. M.

1 When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

2 Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.

3 See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?

4 Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

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9. H. M.

1 Jesus, my great High Priest,
Offer'd His blood and died;
My guilty conscience seeks
No sacrifice beside.
His powerful blood did once atone,
And now it pleads before the throne.

2 To this dear Surety's hand
Will I commit my cause;
He answers and fulfills
His Father's broken laws.
Behold my soul at freedom set;
My Surety paid the dreadful debt.

3 My Advocate appears
For my defence on high;
The Father bows His ears,
And lays His thunder by.
Not all that hell or sin can say,
Shall turn His heart, His love away.

4 Should all the hosts of death,
And powers of hell unknown,
Put their most dreadful forms
Of rage and mischief on,
I shall be safe, for Christ displays
Superior power and guardian grace.

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10. C. M

1 To our Redeemer's glorious name
Awake the sacred song!
Oh, may His love, immortal flame,
Tune ev'ry heart and tongue!

2 His love what mortal thought can reach!
What mortal tongue display!
Imagination's utmost stretch
In wonder dies away.

3 He left His radiant throne on high,
Left the bright realms of bliss,
And came to earth to bleed and die!
Was ever love like this?

4 Dear Lord, while we adoring pay
Our humble thanks to Thee,
May every heart with rapture say,
"The Saviour died for me."

11. 7s.

1 Gracious Spirit—Love divine!
Let Thy light within me shine:
All my guilty fears remove;
Fill me with Thy heavenly love.

2 Speak Thy pard'ning grace to me;
Set the burden'd sinner free;
Lead me to the Lamb of God;
Wash me in His precious blood.

3 Life and peace to me impart.
Seal salvation on my heart;
Dwell Thyself within my breast,
Earnest of immortal rest.

4 Let me never from Thee stray;
Keep me in the narrow way;
Fill my soul with joy divine;
Keep me, Lord, forever Thine.

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12. L. M.

1 O Thou that hear'st when sinners cry;
Though all my crimes before Thee lie,
Behold them not with angry look;
But blot their mem'ry from Thy book.

2 Create my nature pure within,
And form my soul averse to sin:
Let Thy good Spirit ne'er depart,
Nor hide Thy presence from my heart.

3 I cannot live without Thy light,
Cast out and banish'd from Thy sight;
Thy holy joys, O God, restore,
And guard me that I fall no more.

4 A broken heart, my God, my King,
Is all the sacrifice I bring:
The God of grace will ne'er despise
A broken heart for sacrifice.

13. 7s.

1 Rock of Ages! cleft for me,
Let me hide myself in Thee!
Let the Water and the Blood,
From Thy riven side that flowed,
Be of sin the double cure;
Save me, Lord, and make me pure.

2 Not the labors of my hands
Can fulfill Thy Law's demands:
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone:
Thou must save, and Thou alone!

3 Nothing in my hand I bring,
Simply to Thy Cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the Fountain fly;
Wash me, Saviour, or I die!

4 While I draw this fleeting breath,
When mine eyelids close in death,
When I rise to worlds unknown,
See Thee on Thy judgment throne,—
Rock of Ages! cleft for me,
Let me hide myself in Thee!

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14. L. M.

1 Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come!

2 Just as I am, and waiting not,
To rid my soul of one dark blot,
To Thee, whose Blood can cleanse each spot,
O Lamb of God, I come!

3 Just as I am, though toss'd about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come!

4 Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come!

5 Just as I am; Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come!

6 Just as I am; Thy Love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come!

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15. C. M.

1 O Jesus, Saviour of the lost,
My Rock and Hiding-place,
By storms of sin and sorrow toss'd,
I seek Thy shelt'ring grace.

2 Guilty, forgive me, Lord, I cry,
Pursued by foes I come;
A sinner, save me, or I die;
An outcast, take me home.

3 Once safe in Thine almighty arms,
Let storms come on amain;
There danger never, never harms;
There death itself is gain.

4 And when I stand before Thy throne
And all Thy glory see,
Still be my righteousness alone
To hide myself in Thee.

16. C. M.

1 Oh, for a heart to praise my God,
A heart from sin set free!
A heart that always feels Thy blood,
So freely spilt for me!

2 A heart resign'd, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

3 Oh, for a lowly, contrite heart,
Believing, true, and clean;
Which neither life nor death can part
From Him that dwells within.

4 A heart in ev'ry thought renew'd,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of Thine!

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17. 6s & 4s.

1 My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray;
Take all my guilt away;
Oh, let me from this day
Be wholly Thine!

2 May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire!
As Thou hast died for me,
Oh, may my love to Thee
Pure, warm, and changeless be,
A living fire!

3 While life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

4 When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll;
Blest Saviour, then, in love,
Fear and distrust remove;
Oh, bear me safe above,
A ransom'd soul!

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18. 8s 7s & 4s.

1 Guide me, O Thou great Jehovah!
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand;
Bread of heaven,
Feed me till I want no more.

2 Open Thou the crystal fountain
Whence the healing streams do flow;
Let the fiery, cloudy pillar
Lead me all my journey through:
Strong Deliv'rer,
Be Thou still my Strength and Shield.

3 When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death! and hell's destruction!
Land me safe on Canaan's side:
Songs of praises
I will ever give to Thee.

19. H. M.

1 Jehovah is our strength,
And He shall be our song;
We shall o'ercome at length,
Although our foes be strong:
In vain does Satan then oppose,
The Lord is stronger than his foes.

2 The Lord our refuge is,
And ever will remain;
Since He hath made us His,
He will our cause maintain:
In vain our enemies oppose,
The God is stronger than His foes.

3 The Lord our portion is,
What can we wish for more?
As long as we are His,
We never can be poor:
In vain do earth and hell oppose,
The God is stronger than His foes.

4 The Lord our Shepherd is,
He knows our ev'ry need;
And since we now are His,
His care our souls will feed:
In vain do sin and death oppose,
The God is stronger than His foes.

5 Our God our Father is,
Our names are on His heart;
We ever shall be His,
He ne'er from us will part:
In vain the world and flesh oppose,
The God is stronger than His foes.

20. 6s & 4s.

1 Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

2 Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee!

3 There let the way appear
Steps unto heaven;
All that Thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee!

4 Then with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee!

5 Or if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upwards I fly,
Still all my songs shall be,
Nearer, my God, to Thee,
Nearer to Thee!

21. C. M.

1 My God, accept my heart this day,
And make it always Thine,
That I from Thee no more may stray,
No more from Thee decline.

2 Before the Cross of Him who died,
Behold, I prostrate fall;
Let every sin be crucified,
Let Christ be all in all!

3 Anoint me with Thy heavenly grace,
Adopt me for Thine own;
That I may see Thy glorious face,
And worship at Thy throne.

4 Let every thought and work, and word,
To Thee be ever given:
Then life shall be Thy service, Lord,
And death the gate of heaven.

22. 8s 7s 4s

1 Saviour, like a Shepherd lead us,
Much we need Thy tend'rest care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare;
Blessed Jesus,
Thou hast bought us, Thine we are.

2 Thou hast promised to receive us,
Poor and sinful though we be;
Thou hast mercy to relieve us,
Grace to cleanse, and power to free;
Blessed Jesus,
Let us early turn to Thee.

3 Early let us seek Thy favor,
Early let us do Thy will;
Blessed Lord and only Saviour,
With Thy love our bosoms fill:
Blessed Jesus,
Thou hast loved us, love us still.

20M-'34

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